

Methodist Church
Discipline.

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Methodist Church (U.S. :
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Constitution and discipline
of the Methodist Church

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CONSTITUTION
AND
DISCIPLINE
OF THE
METHODIST CHURCH.

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HISTORICAL PREFACE.

The Methodist Protestant Church was organized in November, 1830, by a General Convention of Methodist Reformers, assembled in the city of Baltimore. The occasion was in this wise: Those who objected to the clerical character of the government of the Methodist Episcopal Church, and sought the introduction of lay representation, were deemed guilty of attempting a sacrilegious innovation. For this offending, many persons of good moral standing were expelled from said Church, in Baltimore, in Cincinnati, and in other places. These proceedings resulted in numerous secessions, of those holding similar views. The expelled brethren, together with their seceding friends, proceeded to organize churches, in many sections of the country, and representatives of these composed the Constitutional Convention above named.

The new Church organization set out upon the principle of constituting the Annual and General Conferences of an equal number of effective

ministers, and duly delegated laymen. Many Conferences were organized; and the new Association, though encountering much opposition, met with encouraging success.

But a sad cause of disunion developed itself. In Southern States it was claimed that the subject of slaveholding should be let alone. In the Constitution or Discipline, no clause was embraced, forbidding or condemning the practice as sinful. To those in other portions of the American Union, it seemed highly inconsistent that a people, having for their boasted motto, "Mutual Rights" in Church affairs, should ignore or trample the natural rights of a servile class. This was felt to be a reproach, the removal of which was an obvious duty. For twenty years the successive General Conferences were memorialized upon the subject. A feeble expression of partial disapproval was passed in 1842, and again in 1846. But the General Conferences of 1850 and 1854, gave full evidence that the slaveholding interest had so far gained the ascendancy, as to preclude any action adverse to its claims. It had trammelled the press of the Church, so that no word of rebuke could be uttered through its columns, even by official Conference action, against the great evil. This was truly mortifying to a people so devoted to civil and religious freedom. Many who despaired of seeing the

Church redeemed from complicity with oppression, withdrew, and sought other connections. This discouraged the hearts of others, and we were in great perplexity.

When it became fully evident that the Northern and Southern portions of the Church could not longer work together in harmony, in sustaining and managing a Church paper, at the General Conference held at Steubenville, Ohio, in 1854, a separation of the publishing interests was proposed and agreed to. The Annual Conferences so choosing, were left to own and sustain the Church paper at Baltimore; and those which should so prefer were left at liberty to establish and sustain a paper at some point in the West. This went into effect with a degree of unanimity. The *Methodist Protestant* continued to be the Church organ for the Southern Conferences, and the *Methodist Recorder* became the organ for the Conferences of the North and West.

In anticipation of the General Conference of 1858, fifteen anti-slavery Annual Conferences united in calling a convention, to be held at Cincinnati, in November, 1857. This convention, with great unanimity, adopted a memorial to the General Conference to be held at Lynchburg, Va., in May, 1858, representing, in respectful and Christian terms, the difficulties which surrounded us, preventing our prosperity; setting

forth what action on its part was necessary to obviate those difficulties ; and praying that such action be had. But in the same memorial, notice was given that if the General Conference should not consent to pass any action looking to the expurgation from the Church of the evils of slaveholding and slave-trading, we could not, in such case, conscientiously continue in ecclesiastical connection and fellowship with those in the practice thereof.

The response of the General Conference was regarded as a simple refusal to grant the prayer of the memorialists. The result of this refusal was, that the anti-slavery Conferences, to the number of nineteen, united in the call of a convention, to be held in Springfield, Ohio, November 10, 1858. This convention deliberately declared its judgment of the sinfulness of the practices referred to, and likewise declared all official connection, co-operation, and Christian fellowship with such Conferences and Churches as practice or tolerate slave-holding and slave-trading, to be *suspended*, until the evil complained of be removed. The convention, further, in obedience to instructions from its constituents, ordered the removal from the Constitution and Discipline of such words and clauses as made distinction on account of color, and such as had been understood to protect min-

isters and members of the Church in the practices referred to.

In November, 1862, the Southern States and Churches being involved in civil war, a convention was assembled at Cincinnati, upon the concurrent call of all the anti-slavery Conferences. This convention adopted a solemn declaration of loyalty to the Government of the United States. It assumed the ground that inasmuch as certain States of the Union had renounced their allegiance to the United States, and were in armed rebellion against the government of our country, that the churches and people of the Methodist Protestant denomination in those States, willingly or unwillingly, being therein involved, thus neutralizing, if not repudiating, the twenty-third Article of Religion of the M. P. Church, must be considered in the light of a revolt from the M. P. Church in the free States, whilst these still maintain their allegiance to the Constitution and authority of the United States. Therefore, in calling a convention to reinstate the General Conference, it was considered that we were absolved from all obligation to ask the official concurrence of the churches in those States, under the circumstances. This indeed would have been impossible while under stress of war. Inasmuch as twenty or more Conferences, in the then loyal States, being

indeed a majority of the Conferences in the entire connection, North and South, had concurred in the call of a General Convention for this purpose, therefore, said convention declared the General Conference restored to its original authority under the Constitution of the Methodist Protestant Church, and appointed the next General Conference to be held at Allegheny, Pa., in November, 1866.

At that General Conference, a majority of the representatives being clothed with conventional powers, the Conference, in conventional capacity, adopted certain constitutional changes, among which was the change of our denominational name from the Methodist Protestant Church to *The Methodist Church*. The intent of this last was to meet a proposed union movement from certain smaller Methodist bodies, chiefly the Wesleyan Methodist Connection. These, however, in the outcome, receded from the union to which they had been understood as pledged, save a small number, who magnanimously stood to their commitment.

Our denomination has since been known as *The Methodist Church*. Three General Conferences have held their sessions since the change, viz.: one at Cleveland, 1867; one at Pittsburgh, 1871; and one at Princeton, Ill., 1875.

As slavery no longer exists in the land, and

the cause of our suspension of fellowship from the Southern Methodist Protestants has thus been removed, a strong feeling exists in favor of a uniting of the two branches. Twenty-three Annual Conferences of the Methodist Church, at their sessions in 1874, passed resolutions favoring such a union, so soon as it can be effected, on terms mutually honorable. A like feeling of reciprocity has been manifested on the part of Methodist Protestants in Southern States. At their General Conference in 1874, nine Commissioners were appointed to confer with a like Commission to be appointed by the General Conference of the Methodist Church, as to terms and arrangements for consummating a union of the two bodies. The General Conference last named, at its session in Princeton, Ill., in response, appointed nine Commissioners to negotiate upon the subject, with the above mentioned Commissioners of the M. P. Church.

A. H. BASSETT,

C. S. EVANS,

Editing Committee.

Springfield, O., June 22, 1875:

PART FIRST.

ORGANIC PROVISIONS

P R E A M B L E .

We, the Representatives of the Methodist Churches, in General Convention assembled, acknowledging the Lord Jesus Christ as the only Head of the Church, and the Word of God as the sufficient rule of faith and practice in all things pertaining to godliness; and, being fully persuaded that the representative form of Church Government is the most Scriptural, best suited to our condition, and most congenial with our views and feelings as fellow-citizens with the saints, and of the household of God; and, Whereas, a written Constitution, establishing the form of government, and securing to the ministers and members of the Church their rights and privileges, is the best safeguard of Christian liberty; We, therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and

establish, and agree to be governed by the following Elementary Principles and Constitution :

ELEMENTARY PRINCIPLES.

1. A Christian Church is a society of believers in Jesus Christ, assembling in any one place for religious worship, and is of Divine institution.

2. Christ is the Head of the Church, and the Word of God the only rule of faith and conduct.

3. No person who loves the Lord Jesus Christ, and obeys the Gospel of God our Saviour, ought to be deprived of Church membership.

4. Every man has an inalienable right to private judgment in matters of religion, and an equal right to express his opinion, in any way which will not violate the laws of God or the rights of his fellow-men.

5. Church trials should be conducted on Gospel principles only ; and no minister or member should be excommunicated, except for immorality, the propagation of unchristian doctrines, or for neglect of duties enjoined by the Word of God.

6. The Pastoral or Ministerial office and duties are of Divine appointment ; and all Elders in the Church of God are equal ; but ministers are forbidden to be lords over God's

heritage, or to have dominion over the faith of the saints.

7. The Church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary, or have a tendency to carry into effect the great system of practical Christianity. The Church ought to secure to all her official bodies the necessary authority for the purposes of good government.

8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the churches; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper; provided, that they create no distinct and independent sovereignties.

9. It is the duty of all ministers and members of the Church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the Gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on members to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

Article I.—Name.

The name of this religious body shall be THE METHODIST CHURCH.

Article II.—Terms of Membership.

SEC. 1. The conditions required of those who apply for probationary membership in a church are, a desire to flee from the wrath to come, and be saved by grace through faith in our Lord Jesus Christ, with an avowed determination to walk in all the commandments of God blameless.

SEC. 2. The churches shall have power to receive members, on profession of faith or on certificate of good standing in any other Christian Church; provided they are satisfied with the Christian experience of the candidate.

Article III.—Reception of Churches.

SEC. 1. Any church agreeing to conform to our Constitution, Book of Discipline, and Means of Grace, may, on application to the President of an Annual Conference, to the pastor of a church, or to a Quarterly Conference, be received as a member of this body.

SEC. 2. Each church shall have the right to hold and control its own property, and manage its own local affairs, independent of all associated relations or bodies.

SEC. 3. It is expected of all churches, as a

condition of remaining connected with the general body, that they continue to conform to this Constitution, and the essential regulations contained in the Book of Discipline.

Article IV.—Division of Territory.

SEC. 1. The territory embraced by this Religious Body shall be divided into Districts of convenient size and form; such division to be subject to any changes which the General Conference may from time to time deem necessary.

SEC. 2. Each District shall be divided into Circuits, Stations and Missions.

Article V.—Quarterly Conferences.

SEC. 1. There shall be a Quarterly Conference in each pastoral charge, composed of all the ministers, preachers, exhorters, stewards, leaders, trustees, and superintendents of Sabbath-schools, who are members of the Church, belonging to the charge, who shall hold four sessions each year; provided, that the pastor or a quorum of the Quarterly Conference shall have authority to call special meetings when deemed necessary.

SEC. 2. Each Quarterly Conference shall have authority to examine into the official character of all its members, and to admonish or reprove them, as occasion may require; to grant to

persons properly qualified and recommended by the Church of which the applicants are members, license to exhort and to preach, and renew their licenses annually; to admit ministers and preachers coming from any other Church, to recommend ministers and preachers to the Annual Conference for pastoral work and for ordination; provided, nevertheless, that no person be licensed to preach until he shall have been first examined and recommended by a committee of five, composed of ministers and laymen chosen by the Quarterly Conference.

Article VI.—Annual Conferences.

SEC. 1. There shall be held, annually, within the limits of each District, a Conference, composed of all the ministers laboring under its direction, and of one delegate from each circuit, station and mission, for each of its ministers belonging to the Conference; provided, however, that each circuit, station and mission shall have at least one delegate. Each Annual Conference shall regulate the manner of elections in its own District; provided, however, that the election of delegates to the first Annual Conference under this Constitution, shall be according to such regulations as may be adopted for that purpose by the Quarterly Conferences of the respective circuits, stations and missions.

SEC. 2. Each Annual Conference shall have

authority to elect a President, annually; to examine into the official conduct of its members; to receive, by vote, such ministers and preachers into the Conference as come properly recommended, and who can be efficiently employed as pastors or missionaries; to elect to orders those who are eligible and competent to the pastoral office; to hear and decide on appeals; to define and regulate the boundaries of circuits and stations; and to exercise a general supervision over the pastors and churches.

SEC. 3. All ministers and licentiates, who are laboring under the direction of the Conference, shall be at liberty to enter into engagements to serve any pastoral charge for one year from the next session of the Conference; and it shall be the duty of all ministers, and licentiates, and churches, having entered into such arrangements, to report the same to the Conference at its next session, for its supervision.

SEC. 4. Each Annual Conference shall also have authority to perform any other duties which the General Conference may prescribe; and to make such rules and regulations as the peculiarities of the District may require; provided, however, that no rule or regulation may be made inconsistent with this Constitution; and provided, furthermore, that the General Conference shall have power to annul any rule

or regulation which that body may deem unconstitutional.

Article VII.—General Conferences.

SEC. 1. There shall be a General Conference of this body, held on the third Wednesday of May, 1867, at Cleveland, Ohio, and on the third Wednesday of May every fourth year thereafter, at such place as shall be determined on by the Conference.

SEC. 2. The General Conference shall consist of an equal number of ministers and laymen. The ratio of representation from each Annual Conference District shall be one minister and one layman for every one thousand persons in full membership; provided, that every Conference District having five hundred and fifty, or more, over a thousand, shall be entitled to an additional delegation of one minister and one layman; and, provided further, that every Annual Conference District that may not have one thousand members shall be entitled to two representatives, one minister and one layman, until a different ratio shall be fixed by the General Conference.

SEC. 3. The representatives to which each Annual Conference District shall be entitled, shall be elected at the time and place of holding the Annual Conference of said District

next preceeding the sitting of the General Conference, by joint ballot of ministers and laymen.

SEC. 4. The General Conference shall elect, by ballot, a President to preside over its deliberations, and one or more Secretaries, to serve during the sitting of the Conference, who shall keep a faithful record of its proceedings; judge of election returns and qualifications of its own members, and form its own rules of order. A majority of the representatives in attendance shall constitute a quorum.

SEC. 5. The ministers and laymen shall deliberate in one body; but if, upon the final passage of any question, it be required by three members, the ministers and laymen shall vote separately; and the concurrence of a majority of both classes of representatives shall be necessary to constitute a vote of the Conference. A similar regulation shall be observed by the Annual Conferences.

SEC. 6. The General Conference shall have authority to make rules and regulations for managing all the general interests of the body, in accordance with the Elementary Principles, and the provisions of this Constitution.

SEC. 7. To determinethe ratio of representation to its body.

SEC. 8. To define the boundaries of Annual Conference Districts; provided, however, that the Annual Conferences of any two or more

Districts shall have power, by mutual agreement, to alter their respective adjoining boundaries, or to set off a new District; but every alteration made in the boundaries of Districts shall be reported to the ensuing General Conference, subject to its action.

SEC. 9. The General Conference shall make no rule in violation of the law of God, or which shall conflict with any of the Elementary Principles, or of this Constitution; or which shall infringe the liberty of speech or of the press; or constitute any order of ministers higher than Elder; or which shall prevent the maintenance of an itinerant ministry.

Article VIII.—Officers.

PRESIDENTS OF ANNUAL CONFERENCES.

SEC. 1. The President of each Annual Conference shall be elected by ballot, a majority of votes being necessary to a choice, and shall be amenable to that body for his official conduct.

SEC. 2. It shall be the duty of the President of an Annual Conference to preside in all meetings of that body; and, with the assistance of two or more Elders, to ordain such persons as shall be elected to orders; travel through the District—if it be required by the Conference—and, in the recess of Conference, with the assistance of two or more Elders, to ordain those persons who shall have been elected to

orders, and were not present at Conference ; to employ such ministers, preachers and missionaries as are duly recommended, and to make such changes of preachers as may be necessary ; provided, the consent of the preachers and their charges be first obtained ; and to perform such other duties as may be required by his Annual Conference.

PASTORS.

The minister or preacher having charge of a station, circuit, or mission, shall be styled the Pastor, and his assistant the Associate Pastor.

All ministers and preachers under the direction of the Conference shall be amenable to that body, and all others shall be amenable to the Quarterly Conferences to which they severally belong.

CLASS LEADERS.

Class Leaders shall be elected annually by their respective classes, or oftener, if necessary.

CONFERENCE STEWARDS.

The Conference Stewards shall be elected annually by the Annual Conferences, and discharge such duties as may be assigned them by the Discipline.

STATION AND CIRCUIT STEWARDS.

The Station, Circuit and Mission Stewards shall be elected annually ; in the stations, by

the members, including ministers and preachers; and in the circuits and missions by the Quarterly Conferences; but every member present, if eighteen years of age, shall be permitted to vote in the election of Stewards. The number of Stewards for each circuit, station or mission, to be not less than three, nor more than seven.

Article IX.—General Judiciary.

SEC. 1. Whenever a majority of all the Annual Conferences shall officially call for a judicial decision on any rule or act of the General Conference, it shall be the duty of each and every Annual Conference to appoint, at its next session, one judicial delegate. The delegates thus chosen shall assemble at the place where the General Conference held its last session, on the second Tuesday in May following their appointment.

SEC. 2. A majority of the delegates shall constitute a quorum; and if two-thirds of all present judge said rule or act of the General Conference unconstitutional, they shall have power to declare the same null and void.

SEC. 3. Every decision of the Judiciary shall be in writing, and shall be published in the periodicals belonging to this body. After the Judiciary shall have performed the duties assigned to them in the Constitution, their power shall cease; and no other Judiciary shall

be created until after the session of the succeeding General Conference.

Article X.—Special Call of the General Conference.

SEC. 1. Two-thirds of the whole number of the Annual Conferences shall have power to call special meetings of the General Conference.

SEC. 2. When it shall have been ascertained that two-thirds of the Annual Conferences have decided in favor of such call, it shall be the duty of the Presidents, or a majority of them, forthwith to designate the time and place of holding the same, and to give due notice to all stations, circuits and missions.

Article XI.—Provision for Altering the Constitution.

SEC. 1. The General Conference shall have power to annul any part of this Constitution, except the second and twelfth articles, and section nine of article seven, by making such alterations or additions as may be recommended in writing by two-thirds of the whole number of the Annual Conferences next preceding the sitting of the General Conference.

SEC. 2. The second and twelfth articles, and the ninth section of article seven of this Constitution, shall be unalterable, except by a General Convention called for the special pur-

pose by two-thirds of the whole number of the Annual Conferences next preceding the General Conference, which convention, and all other conventions of this Church, shall be constituted and elected in the same manner and ratio as prescribed for the General Conference. When a General Convention is called by the Annual Conferences, it shall supersede the assembling of the General Conference for that period, and shall have power to discharge all the duties of that body, in addition to the particular object for which the convention shall have been assembled.

Article XII.—Judiciary Principles.

SEC. 1. All offences condemned by the Word of God as being sufficient to exclude a person from the kingdom of grace and glory, shall subject ministers, preachers and members to expulsion from the Church.

SEC. 2. For preaching or disseminating unscriptural doctrines, affecting the general interests of the Christian system, ministers, preachers and members shall be liable to admonition, and, if incorrigible, to expulsion.

SEC. 3. No minister or preacher shall be deprived of Church privileges or ministerial functions, without an impartial trial before a committee of from three to five ministers or preachers, and the right of appeal, the preach-

ers to the ensuing Quarterly Conference, and the ministers to the ensuing Annual Conference.

SEC. 4. No member shall be deprived of Church privileges without an impartial trial. He shall be tried before a committee of three or more lay members, but shall have the right of appeal to the Church, whose decision shall be final.

PART SECOND.

FAITH AND PRACTICE.

SECTION I.—ARTICLES OF RELIGION.

I.—Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, of infinite power, wisdom and goodness; the Maker and Preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons, of one substance, power and eternity: the Father, the Son, (the Word,) and the Holy Ghost.

II.—Of the Son of God.

The Son of God, who is the Word of the Father, the very and Eternal God, and one with the Father, took man's nature in the womb of the Blessed Virgin; so that two whole and perfect natures, i. e., the Godhead and manhood were joined together in one person, whereof is one Christ, very God and very man; who in his manhood truly suffered, was

crucified, dead and buried, to make an atonement for the sins of the whole world, and reconcile us to God.●

III.—Of the Resurrection of Christ.

Christ did truly rise again from the dead, taking his body, with all appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV.—Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is one with the Father and the Son in majesty and glory, and is very and eternal God.

V.—The Sufficiency of the Holy Scriptures for Salvation.

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand these canonical books of the Old and New Testaments, of whose authority there is no doubt in the Church.

The canonical books of the Old Testament are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, First Samuel, Second Samuel, First Kings, Second Kings, First Chronicles, Second Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Songs of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The canonical books of the New Testament are: Matthew, Mark, Luke, John, The Acts, The Epistles to the Romans, First Corinthians, Second Corinthians, Galatians, Ephesians, Phillippians, Colossians, First Thessalonians, Second Thessalonians, First Timothy, Second Timothy, Titus, Philemon, Hebrews, James, First Peter, Second Peter, First John, Second John, Third John, Jude, Revelation.

VI.—Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to mankind through Christ, who is the only Mediator between God and man. Wherefore, they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching

ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth ; yet, notwithstanding, no Christian, whatsoever, is free from the obedience of the commandments which are called moral.

VII.—Of Original, or Birth Sin.

Original sin is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII.—Of Free Will.

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works, to faith and calling upon God ; wherefore, we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ, working in us, that we may have a good will, and working with us when we have that good will.

IX.—Of the Justification of Man.

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or

deservings; wherefore, that we are justified by faith, is a most wholesome doctrine, and very full of comfort.

X.—Of Good Works.

Although good works, which are the fruit of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI.—Of Works of Supererogation.

Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas, Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII.—Of Sin after Justification.

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, repentance is

not denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God rise again and mend our lives.

XIII.—Of Sanctification.

Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our hearts, and to walk in his holy commandments blameless.

XIV.—Of the Church.

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XV.—Of Purgatory.

The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing vainly invented, and

grounded upon no warrant of Scripture, but repugnant to the word of God.

XVI.—Of Tongues.

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the church, or to minister the sacraments in a tongue not understood by the people.

XVII.—Of the Sacraments.

Sacraments ordained of Christ, are visible signs of the covenant of grace, and of Christian men's profession, by which God doth work invisibly in them that believe, and doth not only quicken, but also strengthen and confirm their faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel, i. e., Baptism and the Lord's Supper. Those five, called by Roman Catholics sacraments, i. e., Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the corrupt following of the Apostles; and partly are states of life, allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they are not signs of a covenant relation with God. The sacraments were not ordained of Christ to

be gazed upon, or to be carried about ; but that we should duly use them ; and in such only as worthily receive the same, they have a wholesome effect or operation ; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi. 29.

XVIII.—Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized, but is also a sign of regeneration or the new birth. The baptism of adult believers, and of young children, is to be retained in the Church.

XIX.—Of the Lord's Supper.

The Supper of the Lord is a visible sign of the atonement made by our Lord Jesus Christ, by his agony and blood, in which we profess our faith in him, as our only and all-sufficient Saviour, and show forth his death till he come. Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

XX.—Of Both Kinds.

The cup of the Lord is not to be denied to the laity; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XXI.—Of the One Oblation of Christ.

The offering of Christ, once made, is that perfect redemption and propitiation for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore, to expect salvation on the ground of our own works, or by suffering the pains our sins deserve, either in the present or future state, is derogatory to Christ's offering for us, and a dangerous deceit.

XXII.—Of the Marriage of Ministers.

The ministers of Christ are not commanded by God's law either to vow the state of single life, or to abstain from marriage; therefore, it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXIII.—Of the Resurrection of the Dead.

There will be a general resurrection of the dead, both of the just and the unjust, at

which time the souls and bodies of men will be reunited, to receive together a just retribution for the deeds done in the body in this life.

XXIV.—Of the General Judgment.

There will be a general Judgment at the end of the world, when God will judge all men, by Jesus Christ, and receive the righteous unto his heavenly kingdom, where they shall be forever secure and happy; and adjudge the wicked to everlasting punishment, suited to the demerit of their sins.

XXV.—Of Relative Duties.

Those two great commandments which require us to love the Lord our God with all our hearts, and our neighbor as ourselves, contain the sum of the Divine law as it is revealed in the Scriptures, and are the measure and perfect rule of human duty, as well for the ordering and directing of families and nations, and all other social bodies, as for individual acts; by which we are required to acknowledge God as our only Supreme Ruler, and all men as created by him, equal in all natural rights. Wherefore, all men are bound so to order all their individual, social and political acts, as to render to God entire and absolute obedience; and to secure to all men the enjoyment of every natural right, as well as to promote the greatest

happiness of each in the possession and exercise of such rights.

XXVI.—Of the Rulers of the United States of America.

The President, the Congress, the General Assemblies, the Governors, and the Councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitution of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

XXVII.—Of the Rites and Ceremonies of Churches.

It is not necessary that rites and ceremonies should be in all places the same, or exactly alike, for they have always been different, and may be changed according to diversity of countries, times, and men's manners, so that nothing be ordained against God's word.

XXVIII.—Of Christian Men's Goods.

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding every man ought, of such

things as he possesses, liberally to give alms to the poor, according to his ability.

XXIX.—Of a Christian Man's Oath.

As we confess that vain and rash swearing is forbidden all men by our Lord Jesus Christ, and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear, or affirm, when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth.

SECTION II.—CHRISTIAN DUTIES.

We hold that the teachings of the Bible require :

1. That we do no harm, but avoid evil of every kind; especially those most generally practised; such as :

The taking of the name of God in vain.

The profaning the day of the Lord, by ordinary work, or by buying or selling therein.

Drunkenness, or the manufacturing, buying, selling, or using intoxicating liquors, unless for mechanical, chemical, or medicinal purposes; or in any way intentionally aiding others so to do.

The buying or selling of men, women or children, with an intention to enslave them, or

holding them as slaves, or claiming that it is right so to do.

Fighting, quarrelling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using of many words in buying or selling.

Uncharitable or unprofitable conversation, or indulgence in those worldly amusements which do not tend to the glory of God, and which cannot be used in the name of the Lord Jesus; such as card playing, dancing, games of chance, and attending circuses and theatrical performances.

Doing unto others as we would not they should do unto us.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

2. That we do good by being in every kind merciful after our power, as we have opportunity, of every possible sort, and, as far as is possible, to all men :

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison :

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that erroneous doctrine,

that "We are not to do good unless *our hearts be free to it*:"

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business, and so much the more because the world will love its own:

By all possible *diligence and frugality*, that the Gospel be not blamed:

By running with patience the race that is set before us, *denying ourselves, and taking up our cross daily*; submitting to bear the reproach of Christ; to be as the filth and off-seouring of the world, and looking that men should "*say all manner of evil of us falsely, for the Lord's sake.*"

3. That we attend on all the ordinances of God; such are:

The public worship of God: the ministry of the word, either read or expounded; contributing of our substance for the support of the same: Baptism and the Supper of the Lord; family and private prayer; searching the Scriptures and meditating thereon.

SECTION III.—ADMISSION TO MEMBERSHIP.

(See Constitution, Article II.)

1. Application for admission to probationary membership should be made to the pastor of the Church, but in case of his absence, to the associate pastor, or to a leader, who shall present the names to the Church, and if there be no objection, the names of the applicants shall be entered upon the record as probationers. In case objections are made, the question of admission shall be decided by a majority vote of the Church, and they shall be recorded as probationers, and the Church may admit them to full membership at such time as it shall be satisfied with their Christian experience.

2. The children of our members, and those under their guardianship, shall be recognized as enjoying probationary privileges, and held as candidates for full membership, when converted; and they should be put into classes as such, with the consent of their parents or guardians.

3. Persons may be admitted to full membership, by a majority of the Church on profession of faith, or on certificate, or other satisfactory evidence of good and regular standing in any other Church, provided the Church is satisfied with their Christian character and experience of the candidates.

4. In cases where it is practicable, we recommend the use of the following form in the reception of members into full connection. After the vote of reception has been taken, the candidate, or candidates, standing before the Church, let the officiating minister read the following covenant to them:

COVENANT.

You do solemnly and severally confess the LORD JEHOVAH, FATHER, SON, and HOLY GHOST, to be your God, the object of your supreme affections and your portion forever. You cordially accept the Lord Jesus Christ to be your Redeemer, and the Holy Spirit your Sanctifier, Comforter and Guide.

You cheerfully devote yourselves to God in the everlasting covenant of His grace, consecrating all your powers and faculties to His service and glory. And you promise that you will cleave to Him as your chief good; that you will give diligent attention to His word and ordinances; that you will seek the honor and advancement of His kingdom; and that henceforth, denying all ungodliness and worldly lusts, you will live soberly, righteously and godly in this present world.

You do also join yourself to this Church, and agree to submit to all its rules of government; to give as God has given you ability,

for the support of the Gospel, and all the general interests of the Church ; to seek earnestly its peace and purity ; to walk with all its members in charity and faithfulness, in meekness and sobriety. Do you thus freely and solemnly devote yourselves to the service of the Lord ?

[The following paragraph only is the portion of the Covenant to be taken by persons uniting by certificate, with the usual response of the Church following.]

You do also cordially join yourselves to this Church, and engage to submit to all its rules of government, to seek earnestly its peace, purity, and edification, and to walk with all its members in charity and faithfulness, in meekness and sobriety. Do you thus freely and solemnly devote yourselves to be the Lord's ?

[Members of the Church here arise.]

RESPONSE OF THE CHURCH.

We, the members of this Church, do cordially receive you as brethren and sisters beloved to our communion and fellowship, and promise to walk with you in love, and to watch over you, to instruct, counsel, admonish and cherish you, with all long-suffering, gentleness and love.

[Here the pastor, in the name of the Church, will give the right hand of fellowship.]

PART THIRD.

ADMINISTRATIVE RULES.

JUDICIAL REGULATIONS.

(See *Fifth Elementary Principle and Constitution, Article XII.*)

Rule I.—Committee of Inquiry.

1. If a rumor prejudicial to the moral character of any member of the Methodist Church shall exist, it shall be the duty of the proper authority to appoint a Committee of Inquiry, of not more than five nor less than three.

2. If the party complained of be a layman, in a Station, the Leaders' Meeting shall appoint the committee. In Circuits or Missions, if the party complained of be a layman, an unstationed minister or preacher, the pastor shall appoint the committee. If the party complained of be a member, or licentiate member, of the Annual Conference, the President shall appoint. Provided, if there be no pastor, the Church shall appoint, and if the President

be the party complained of, the Chairman of the District Committee shall appoint the Committee of Inquiry.

3. The Committee shall make due inquiry, and if, in their judgment, the case requires judicial investigation, they shall so report to the authority which constituted the Committee, and the Committee shall make out charges and specifications, based upon the facts elicited by their inquiries. Provided, that if the rumor has no just foundation, the Committee will so report; provided further, that in all cases, if delinquent persons will make due acknowledgments, and be reconciled to the aggrieved parties, the charges may be waived.

Rule II.—Judicial Committee.

1. A Church, when it shall judge it expedient, may appoint a Judicial Committee, of not less than three persons, who shall remain in office one year, unless displaced by the Church. This Committee shall be a standing court to try all charges against any lay member of the Church; provided, that the Church shall have power to refer any case to a special committee, when they shall judge that to be the best way to secure the ends of justice. When the accused is a female, female committees may be appointed when it is requested by the accused party.

2. When any person of the Church is reported to the Leaders' Meeting, the pastor, or the President, as walking disorderly, the proper authorities shall appoint a Committee of Inquiry, as provided for in Rule I., and if, upon due inquiry, the Committee are satisfied that the person so accused is bringing a reproach upon the cause of God, they shall so report, as in same rule provided; and the pastor (if the accused be a layman, or unstationed minister or preacher,) or President, (if the accused be a member of the Annual Conference) shall admonish the offender. If the person admonished will, by public acknowledgment, where the wrong has been public, render satisfaction to the Church; or if the offense has been of a private character, and he will be reconciled to the aggrieved party, by confessing his fault privately, (James v. 16,) then no further notice shall be taken of the case. But in default of such satisfaction or reconciliation the charges shall lie.

Rule III.

1. In all trials the pastor shall preside; but when the pastor shall be the plaintiff, or when the Church shall have no pastor, the Church may appoint some other person to preside; and in case of its neglecting so to do, the Committee shall select a chairman. Provided, that

whenever the Church, the Judicial Committee, or District Committee find it necessary to appoint a person to preside, such presiding officer shall appoint a prosecutor; provided further, that nothing herein contained shall be so construed as to preclude persons from preferring charges in Quarterly or Annual Conferences, (as therein provided) where any parties are believed to be guilty of gross sins.

2. In all cases of personal offense between brethren, the direction of our Lord, in Matt. xviii., 15-17, shall be pursued:

“Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

“But if he will not hear thee, then take with thee one or two more, that in the mouths of two or three witnesses every word may be established.

“And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen and a publican.”

In default of pursuing the above course, no charge shall lie against any minister or member.

3. A Secretary shall be appointed by the Committee, to take down regular minutes of the evidence and proceedings of the trial; which, together with a copy of the decision,

and all other documents belonging to the trial, shall be preserved by the presiding officer, who shall furnish each of the parties with a copy of the decision, if required, and he shall transmit a true copy thereof, in case of appeal to the Church, if it be a lay member; to the Quarterly Conference, if it be an unstationed minister or preacher, or to the Annual Conference, if it be a member thereof; except as provided in the rules of Quarterly and Annual Conferences, the presiding officer shall always appoint the prosecutor.

4. In all cases of trial, a bill shall be made out, setting forth the charge, or charges, with the specifications in writing, and a copy of the same shall be served upon the accused by the chairman of the court, allowing the accused a reasonable time to prepare for trial, which shall not be less than ten days, unless by consent of the parties.

5. When charges against any lay member are placed in the hands of the pastor, or his legal substitute, (if such charges are not waived, as provided for in Rule 2,) he shall proceed to try the case before the Judicial Committee. Provided, if there be no Judicial Committee, or the Church neglects to appoint a Committee of trial, then the presiding officer shall appoint. If charges, by Committee of Inquiry or the Quarterly Conference, against an unstationed

minister or preacher be placed in the hands of the pastor, or such other minister as shall be appointed to act in his stead, unless the charges are withdrawn, as provided in Rule 2, said officiating minister shall proceed to summon, of the peers of the accused, a Committee of trial, of not less than three members.

6. Charges against any member or licentiate of the Annual Conference, as provided in item 5, shall be placed in the hands of the President, who shall (unless the charges be waived, as provided in other cases,) cite the accused to appear before a committee of at least three ministers or preachers, which he shall select, and, acting as chairman, he shall proceed to try the case; provided, if the President be the accused party, the chairman of the District Committee, shall appoint the Committee of Inquiry, and if charges are preferred, he shall appoint a minister, who shall fulfill all the duties of a presiding officer, as in the trial of other cases.

Rule IV.

A complaint against an offending Church shall be presented to the President of the Conference, or in case he be the pastor of the Church accused, to any other minister, provided he belong to some other charge, who shall call a committee of five male members, to assemble

at the place where said Church holds its regular religious meetings, and shall preside during the trial. Before this committee, the Church, having been duly summoned, shall appear by its representative. If the Church shall be found guilty of having violated the Elementary Principles, or the Constitution, or any of our essential disciplinary regulations, the same shall be reported to the ensuing Annual Conference, before which the Church may appear by its representative in self-defence, and if the decision of the committee be confirmed, the Church shall be stricken from the list of Churches on the Conference record.

Rule V.

1. The accused may object to any member of the committee, on account of his having prejudged the case, being prejudiced against the accused, or of being interested in the decision. The challenge may extend to any number equal to the original committee. The accused shall also be allowed to introduce and examine witnesses, and to be heard in self-defence, and to have the assistance of any minister or member of the Church.

2. The chairman shall decide all questions of law that may be raised during the progress of any trial; but the committee shall, by a majority of votes, decide the guilt or innocence

of the accused, and if he be convicted, they shall determine what punishment shall be awarded; reproof, suspension, deposition, or expulsion; and the executive minister shall carry the same into effect.

3. Every person convicted before a committee, designing to appeal, shall signify, in writing, to the chairman of the committee, his intention to do so, within twenty days after the close of the trial, or his appeal shall not be entertained.

4. If any accused minister, preacher, or member evade trial by absenting himself, after due notice shall have been given him, the investigation before the committee shall, nevertheless, be instituted, and the testimony heard; and if a majority of the committee find him guilty of the charge, or charges, the executive minister shall carry the sentence into effect. If any minister or preacher withdraws from the Church after he has been cited to trial, and during the pendency of the case, he shall thereby forfeit his license or ordination testimonials.

Rule VI.

1. On any dispute between two or more members of our Church, concerning the payment of debts, or otherwise, which cannot be settled by the parties concerned, the pastor

shall recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff, and another by the defendant; the two arbiters to choose a third, a majority of whom shall decide the case.

2. When any minister, preacher, or member of our Church fails in business, and applies for the benefit of the insolvent laws, and there be no reason to believe that he has been guilty of dishonesty, or if he require an investigation, a committee shall be appointed as in other cases; and if there be evidence to said committee that there has been intentional fraud, the said minister, preacher, or member, shall be dealt with as in other cases of immorality. Where it shall appear to the Committee of Inquiry that there is no proper ground of censure, the committee shall furnish a certificate of honorable acquittal.

Rule VII.

Persons whose names are on the Church register, and cannot be found, or have ceased altogether to take an interest in the Church, may be dropped from the record, by a vote of the Church. Provided, that in stations these changes may be made by the Official Board.

PART FOURTH

Government of the Church.

SECTION I.—CHURCH AND LEADERS' MEETINGS.

1. It is recommended that in Circuits, stated meetings of the Church be held quarterly or oftener, at which the reports of leaders, stewards, trustees and Sunday School superintendents may be received, and such business transacted as the interests of the society may require.

2. In every station where there are two classes or more, there shall be held, monthly, a Leaders' Meeting, composed of all the class leaders and stewards, together with the pastor, who shall be chairman of the meeting.

3. Each meeting shall be opened with prayer. A secretary shall be appointed annually, or oftener if necessary, whose duty it shall be to make a fair record of the proceedings, in a book kept for that purpose.

4. The names of all the leaders and stewards shall be called over, noting those present or

absent, and the amount each leader pays over to the stewards or treasurer, as weekly, monthly, or quarterly collections from his class.

5. The leaders' class-books shall be examined quarterly by the meeting.

6. The Leaders' Meetings shall occasionally inquire into the punctuality of each leader in meeting his class, visiting the sick and delinquent members, and his attendance at the Leaders' Meeting, and all prudential means shall be employed to induce faithfulness in the discharge of these important duties.

7. Inquiry shall be made at each meeting for the sick, and those who may need a pastoral visit.

8. All appropriations for the relief of the poor in the station, shall be made by the Leaders' Meeting and applied by the stewards, who shall visit the suffering member or members, in company with the leader, and administer to their necessities in the manner prescribed by the meeting.

9. The stewards shall pay over to the pastor, through their treasurer, the class collections, and all such other moneys as may come into their hands as pastor's salary.

SECTION II.—QUARTERLY CONFERENCE.

(See Constitution, Article V.)

1. The Quarterly Conference shall be called to order by the pastor, when present, who shall preside ; provided, the Conference may appoint some other person to preside when they shall judge it necessary. The Conference shall be opened by reading a portion of Scripture and prayer. The first Quarterly Conference in each year shall elect a secretary, whose term of office shall continue until the election of his successor, the succeeding year. One-third of all the members in stations, and one-sixth in circuits shall constitute a quorum.

2. Should a charge of immorality, neglect of Christian duty, or of disseminating unscriptural doctrines be preferred against any member of the Conference during the examination, the accusation, together with the names of the accuser and witnesses, shall be referred to the proper authorities, to be investigated in accordance with the provisions of the Constitution and the Discipline. When a case is so referred, a prosecutor shall be appointed by the Conference in behalf of the Church.

3. The first Quarterly Conference in each Conference year, shall appoint a Committee of Examination, to assist, advise, and examine candidates for the ministry. It shall be the

duty of the committee to see that the candidates pursue the course of reading prescribed by the Discipline, to examine them occasionally on doctrines and religious experience; and when they shall have made the necessary attainments, to give them a written testimonial of their qualifications. But no committee shall give a testimonial unless the candidate be a man of unexceptionable moral character, genuine piety, and have respectable attainments; at least an ability to state and defend the leading doctrines of Christianity.

And after he shall have been licensed, he shall continue under the inspection of the Committee of Examination, in view of his ordination.

No person shall be licensed to preach except he present a testimonial from the Committee of Examination.

The following questions shall be put to each candidate, and if he answer them satisfactorily he may be licensed:

Have you faith in Christ, and are you striving to be holy in heart, and in all manner of conversation?

Have you any other motive in requesting license to preach, than a desire to be instrumental in edifying the Church of God, calling sinners to repentance, and saving your own soul and those that hear you?

Do you believe that the Holy Scriptures of the Old and New Testaments contain all things necessary to salvation ?

Have you examined our Constitution and Discipline: do you approve of them, and are you willing to comply with their requirements?

Are you solvent ?

4. The Quarterly Conference, with the advice and consent of the pastor, shall have authority to make all necessary alterations in the circuit or station, and to provide for filling all the appointments during the interval of the Annual Conference.

5. The Quarterly Conference shall determine its place of meeting, and the pastor shall appoint the time, and give due notice of the same, and he may call special meetings when important business demands it.

6. The Quarterly Conference shall have authority, at its first session in each year, to appoint a standing Advisory Committee, of three or five, who shall assist the pastor, by their advice and counsel, in all important acts of his administration ; and with whom he shall consult, at least once a quarter, for the purpose of receiving such suggestions as they may deem necessary for the prosperity and success of the work.

7. In every case where a parsonage belongs to a circuit, the Quarterly Conference shall

have authority to elect, or cause to be elected, trustees thereof, in accordance with the statute laws of the State, to hold said property for the benefit of such circuit.

8. The Quarterly Conference, in conjunction with the pastor, shall have authority to receive ministers and preachers from other denominations, on satisfactory testimonials.

9. In all appeals brought before the Quarterly Conference, the same order shall be observed, and the same privileges accorded to the appellant and accuser, as are granted in appeals before the Annual Conference.

10. The following order of business is recommended to the Quarterly Conferences:

When the Conference shall have been organized, let the list of members be called over by the secretary, noting those present and absent, after which the chairman shall present the following questions and items:

(1.) Are there any objections to any members of the Quarterly Conference?

(2.) Are there any appeals pending?

(3.) Are there any applications for license to exhort; or any to renew? or for license to preach; or to renew?

(4.) Are there any to recommend for orders? or to serve under the stationing authority of the Annual Conference?

(5.) Are there any applications from minis-

ters or preachers, to become members of this Quarterly Conference ?

(6.) Are there any changes in the time and place for preaching desired ?

(7.) Are there any additions to, or corrections of the register to make ?

(8.) Who will you have for the Advisory Committee ?

(9.) Who will you have for the Committee on Examination ?

(10.) Where will you have your next quarterly meeting ?

(11.) Is there any incidental business ?

(12.) Call for report of Stewards.

SECTION III.—ANNUAL CONFERENCE.

(See Constitution, Article VI.)

1. The Conference shall be called to order by the President of the preceding year, who shall open it by reading the Scriptures and prayer, and shall preside until a new President is elected. If the President is not present, the Conference shall appoint a President *pro tem.*, who shall act until the election. A Secretary shall be appointed, to serve during the sitting of the Conference, and until the ensuing Conference.

2. The Conference shall be judge of election returns, and qualifications of the delegates, or

alternates who have been elected to serve instead of the delegates. A majority of all the members in attendance shall constitute a quorum.

3. Should a charge of immorality be preferred against any ministerial member of the Conference, during the examination of character, and if the Conference see sufficient reason to justify it, the accusation, together with the names of the accuser and witnesses, shall be referred to the President of the Conference, to be investigated by committee, in the circuit or station where the supposed offense is alleged to have been committed; and the Conference shall appoint a prosecutor in behalf of the Church. When charges are preferred against a minister or preacher in the interval of Conference, the President shall appoint the prosecutor. The Annual Conferences, respectively, shall provide for the payment of any expense incurred in bringing committees from a distance to take part in judicial investigations.

4. Ministers or preachers of the Methodist Church, in order to be eligible to membership in an Annual Conference, must have a written recommendation from a Quarterly Conference, or a certificate from some other Annual Conference, or the President thereof. No minister shall be placed on the supernumerary or superannuated list, except by vote of the Annual

Conference. Neither shall any minister be recognized as belonging to our body, whose name is not recorded on the list of some Quarterly or Annual Conference, to which he is amenable, or who does not hold a valid certificate or legal transfer.

5. No Conference shall have power to withhold a testimonial, if the minister or preacher requiring it shall have complied with his engagements, and his moral character stands fair; but neither the Conference into which the minister or preacher wishes to be received, nor its President, shall be obliged to employ him as an itinerant or missionary, except his labors can be profitably directed.

6. Every minister or preacher received by the President, during the interval of Conference, shall be subjected to a vote of the Conference, before his name can be printed in the Minutes as a stationed minister or preacher, except in cases of transfer.

7. Ministers laboring under the direction of the Conference, may be transferred from one District to another, by negotiations between the Presidents of said Districts; provided, the minister or preacher consents to the transfer; and, provided, the instrument have the signature of both Presidents; and, provided, also, that it be presented to the Annual Conference to which the minister or preacher is to be

transferred before it shall have closed its session, next following the date of the transfer; otherwise it shall not be valid. The transfer, when made for a period not exceeding three years, shall be viewed as temporary; and, if the minister or preacher return to his own Conference before or at the time specified, he shall, if his moral character stand fair, be again admitted to membership, and shall be entitled to all the privileges and claims he would have possessed had he not been thus transferred. All ministers and preachers holding transfers, shall be responsible to the authorities of the Conference giving such transfer, until the transfer shall receive the signature of the President of the Conference to which he designs to make his application.

8. Ministers and preachers coming from other denominations may be received and employed by the Annual Conference, provided, they present suitable testimonials of good standing; and, provided, also, the Conference shall be satisfied with the faith, Christian experience and qualifications of the applicant.

9 Any minister may retire from the service of the Conference, and be received back again without recommendation from the Quarterly Conference, if he make the application within three years; provided, his moral character stand fair. An Annual Conference may leave a min-

ister without an appointment, at his own request, the ensuing year. When any minister is so left, he shall be entitled to a seat in the Quarterly Conference where he may reside ; but shall be ultimately responsible to the Annual Conference. A superannuated minister shall likewise have a seat in the Quarterly Conference of the circuit or station where he may reside, and be ultimately accountable to the Annual Conference.

This rule shall apply to editors, book agents, presidents of colleges, professors, etc., as well to those living beyond the bounds of their Annual Conferences as those living within the bounds thereof.

10. No minister or preacher who shall have been rejected by an Annual Conference shall be employed by its President, unless the Conference grant him permission under specified conditions.

11. Every preacher shall be eligible to Elder's orders after he shall have preached three years under a license, one year of which shall have been as a licentiate in the Methodist Church. Provided, that no applicant shall be elected to orders who shall not first undergo an examination by the Committee on Orders appointed by the Annual Conference ; provided, further, that when it is impracticable for the applicant to attend, of which the Annual Con-

ference shall judge, the Annual Conference may appoint a Committee of Examination, upon whose recommendation he may be elected by the Annual Conference, and ordained in the interval of the Conference, as provided in the Discipline; and, provided, further, that the President shall be chairman of the committee.

12. In cases of missions and similar necessities, preachers may be elected to Elder's orders, without regard to time, provided, they possess the requisite qualifications.

13. No man shall be elected to Elder's orders, unless he be a man of unexceptionable moral character, genuine piety, respectable attainments, and sound in the belief of the fundamental doctrines of Christianity, as held by the Methodist Church, and faithful in the discharge of Gospel duties.

14. The Elders shall have authority to administer the Lord's Supper, baptize, and celebrate matrimony, and perform all parts of divine worship.

15. Ordination shall be performed by the President, assisted by two or more other Elders.

16. Every person who appeals to the Annual Conference, from a decision of a Committee of Trial, shall be permitted to appear before the Conference, and state the reasons of his appeal. When the Conference shall have decided

that his appeal is valid, then all the documents belonging to the trial, had before the committee, shall be read, after which, his accuser shall be permitted to support his charges in the presence of the appellant. The appellant may in turn make his reply, which shall close the proceedings on both sides, unless the Conference grant the accuser permission to speak a second time. The appellant and accuser shall then retire, and the Conference shall decide, and furnish the appellant with a copy of the decision. In all trials on appeals, the court shall not go beyond the record of the court below, but shall decide in view of the pleadings and evidence therein contained; unless the accused shall have given notice at the time he signified his intention to appeal, that he should request the upper court to open the whole merits of the case, when new testimony may be introduced, and the court shall give its own and final decision in the case. When the appeal is tried upon the record of the court below, the decision shall acquit the accused, or confirm the judgment rendered below, or order a new trial. These rules shall apply to appeals to Churches and Quarterly Conferences.

17. Each Annual Conference, respectively, shall have power to make its own rules and regulations in regard to stationing its ministers and preachers, provided it shall make no rule

inconsistent with the Constitution of the Methodist Church.

18. It shall be the duty of the President of each Annual Conference, at each of its annual sessions, to call the attention of the Conference to the claims of the missionary, educational, and such other general interests of the Church as may properly come before them, for such action as may be deemed necessary.

19. The Conference shall divide the District into circuits and stations, change the boundaries of the same, and form new charges from year to year, as the interest of the work demands; provided, that no station or circuit shall be divided, unless each part have ability to support one or more preachers, and the delegate or delegates from the circuit or station request the division.

20. The Conference shall not be required to appoint ministers and preachers to circuits and stations, who, in their opinion, are incompetent to the duties thereof, or who they believe will neglect the work, if it be assigned to them; and Conference may transfer such ministers and preachers to the unstationed list; provided, this rule shall not authorize the Conference to transfer to the unstationed list, any who are entitled to a place on the superannuated list.

21. No minister or preacher, engaged to serve a circuit or station under the direction of

the Conference, shall abandon his work before the expiration of his term of service, unless by consent of the President, who may release him for satisfactory reasons.

22. The Annual Conferences, respectively, shall elect, annually, a Standing District Committee of three Elders, one of whom shall be an unstationed minister, and three laymen, whose duty it shall be, in the event of the death, resignation, or suspension of the President, to appoint a President *pro tem.*, to serve until the sitting of the next Annual Conference.

Should charges be preferred against the President of an Annual Conference, the committee shall call upon an Elder residing in the District to perform the official notifications, and to act as executive officer in the trial, in accordance with the rule provided for the trial of ministers.

23. It shall be the duty of each minister and preacher engaged in regular pastoral work, to furnish, annually, to the steward of the Conference of which he is a member, a report of the amount of compensation received during the preceding year.

24. Each Annual Conference shall cause the following statistics to be reported from the various charges each year; viz.: Number of ministers, stationed and unstationed, and

preachers; number of members; number of probationers; number received during the year; number deceased; number withdrawn; number removed; number discontinued; number of increase or decrease, (as the case may be,) in the membership during the year; number and value of Church edifices and parsonages; number of Church periodicals taken; number of Sabbath Schools, teachers and scholars; number of conversions; number of volumes in Sabbath School library; amounts paid for benevolent purposes; the names of unstationed ministers and preachers should also be registered and published in the Minutes of the Conference within whose bounds they hold their membership.

25. No member of Conference shall withdraw himself from its sittings without permission, until all the business shall have been transacted.

26. It shall be the duty of every minister belonging to the Annual Conference to attend its annual sessions, or if unable to attend, to inform the Conference by letter of said inability, and the causes thereof. Any minister who shall neglect the above duty shall be subject to the censure of the Conference; and, if persisted in for two years in succession, shall be liable to lose his membership in said Conference by a vote thereof. No minister or

preacher, in good health, shall be left without regular ministerial work for more than three years in succession. He shall, at the end of that time, resume his itinerant labors, or he shall be transferred to the unstationed list. Provided, this provision shall not apply to editors, agents and secretaries, who are engaged in the service of the General Conference, or any of its regular Boards, or to persons engaged as teachers in our colleges or seminaries of learning, or to persons entitled to a supernumerary relation to the Conference. All ministers transferred to the unstationed list are entitled to a certificate of standing from the Secretary of the Conference, with which to unite with a local charge.

27. When circumstances make it necessary, the Annual Conference may supply the place of the President in ordinations, by substituting any other Elder in his stead.

28. In all cases where an Annual Conference shall omit or decline to prescribe the mode for the election of delegates to the Annual Conference, the following shall be the rule :

In the stations, the election shall be by the members, under the direction of the stewards, who shall designate the time and place, and serve as judges of the election. Every election shall be by ballot, and be held at least ten days before the sitting of the Annual Conference.

Notice shall be given on the preceeding Sabbath, from the pulpit, or pulpits, of the time and place of holding the election. No person shall be declared elected except he have a majority of all the votes given.

In circuits the delegates shall be elected by ballot, at the Quarterly Conference next preceeding the sitting of the Annual Conference, under the direction of the stewards, who shall act as judges of the election. In this and other elections, and in settlement of all questions requiring a vote of the Church, all members shall be entitled to vote. (See Constitution, Art. VIII., relating to station and circuit stewards.—EDS.)

29. We recommend the following, as the Order of Business to be observed in the Annual Conference :

1. When the Annual Conference shall have been organized, let the certificates of all the delegates be examined, and a complete list of all the members of the Conference be made out.

2. Elect the President for the ensuing year.

3. Appoint the following committees, and such others as may be deemed necessary :

- (1.) A Committee on Boundaries of Stations, Circuits and Missions.

- (2.) A Stationing Committee, if such shall be agreed upon, as per paragraph 17, Section III.

(3.) A Committee to Examine Candidates for Orders, and persons recommended to be employed under the direction of the Conference.

(4.) A Committee on Religious Services during the sitting of the Conference.

(5.) A Committee on Statistics.

(6.) A Committee to prepare the Minutes for Publication, Obituaries, etc.

(7.) The Standing District Committee.

4. Appoint a Conference Steward, and a committee to assist him, if any be judged necessary.

5. Examine the official conduct of all the ministers and preachers laboring under the direction of the Conference.

In the examination of character, these questions shall be asked:

(To the Conference.)

Is there any objection to Brother A.?

(To the Pastor.)

1. When did you reach your field of labor?

2. When did you leave it?

3. Did you take up the collections ordered by the Book of Discipline and this Annual Conference?

4. Have you attended the missionary meetings in your District? If not, what reason have you to assign for your absence? And

the Conference shall judge of the reasons, and act accordingly.

(To the Delegate.)

Was Brother A. faithful in his ministerial and pastoral duties?

6. Receive ministers and preachers to be employed under the direction of the Conference.

7. Elect to orders.

8. Grant superannuated relations.

9. Receive and hear appeals from Committees of Trial.

10. Hear and act upon the report of the Stationing Committee.

11. Receive the general exhibit of the Conference Steward.

12. Call for the report of the Committee on Statistics.


13. Appoint the time and place for holding the succeeding Annual Conference; provided, that when a President and Standing Committee, or a majority of them, shall be satisfied of the necessity of so doing, they may change the time or place for holding the succeeding Annual Conference, by giving public notice thereof in the District, at least three months previous to the time of holding such Conference.

If there be any unfinished business reported as standing on the past year's journal, it may

be taken up under its proper head, or at any time the Conference may deem proper; and any incidental matter may be introduced after the regular business of the Conference shall have been completed.

14. Elect representatives to the General Conference; and forward by them its journal, for reference and examination, by said Conference.

15. Each Annual Conference, at its session next prior to the session of the General Conference, shall order a collection to be made throughout its bounds, to defray the expenses of its representatives to the General Conference.

 A resolution was also adopted by the General Conference, (1875), making it obligatory upon the Conferences to make provision for defraying the expenses of commissioners or messengers, appointed to service by the General Conference.

SECTION IV.—GENERAL CONFERENCE BOARDS.

1. The General Conference, at its quadrennial sessions, shall elect, by ballot, the Trustees of Adrian College, the Board of Publication, the Board of Missions, the Board of Ministerial Education, the Board of Church Extension, and such other Boards as may come under its control; which Boards shall have full

authority to adopt such measures as may be necessary to render them efficient in their several departments.

2. It shall also elect, by ballot, one or more Editors for its periodicals, a Publishing Agent, and the Corresponding Secretaries for the Missionary, Educational and Church Extension Boards.

3. The above-named officers shall report to, and be amenable to, their respective Boards, during the interim of the meetings of the General Conference, according to the Constitution governing each Board, respectively. But they shall ultimately be amenable, and report to the General Conference.

4. The editor, publishing agent, college agent, and the corresponding secretaries of the above-named Boards are, and they are hereby declared to be, *ex-officio*, honorary members of the Annual Conferences which they may officially visit, so far as the general interests which they represent are concerned.

5. It shall be the duty of the editor, publishing agent, general agent of the college and the corresponding secretaries of the above-named Boards, together with at least two other members, chosen from each of the Boards elected by the General Conference, to meet annually, in the month of July, or oftener, if necessary, for the purpose of mutual counsel

and co-operation, in carrying forward the work confided to their management. The President of the preceding General Conference shall also be a member, *ex-officio*, of this meeting, and shall preside over its deliberations.

6. It shall be the duty of all the Boards to report to this Annual Meeting the condition of the work under their care. This meeting shall also publish a condensed Annual Report of each of the Boards in one publication, for general distribution, the expenses of which shall be borne mutually by the several Boards.

7. This meeting shall also arrange for the proper representation of all the general interests to the respective Conferences, at their annual meetings, giving all necessary information in regard to the work of each Board, respectively.

8. It shall be the duty of the respective Boards to see that the several agents and secretaries perform their official duties creditably, and shall have power to remove any agent or secretary, for incompetency or neglect of duty, and fill all vacancies created during the interim of the General Conference.

SECTION V.—BOARD OF MISSIONS.

1. The Board of Missions shall consist of nine members, to be elected by the General Conference, three of whom shall be designated

as an Executive Committee, with power to do business for and in the name of the Board, subject, however, to revision by the Board. The corresponding secretary shall be, *ex-officio*, a member of said Board; provided, also, that no Conference shall be represented by more than one member on the Board, excepting the Conference where the Board is located, which may have three members.

2. The Board shall be located at Springfield, Ohio, and shall meet and organize as soon as practicable after their election, fix the amount of missionary money to be raised by the whole Church the ensuing year, apportioning the same among the several Conferences, according to their ability to pay.

3. The several Conferences, at their first sessions thereafter, shall apportion the same among their several charges, according to their ability to pay.

4. All appropriations made by the Board, within the bounds of a Conference, shall be made to the Conference, and by the Conference shall be apportioned to its charges, according to their necessities.

5. The several Conferences, at their next session, shall create a Missionary Board, auxiliary to the parent Board, with a corresponding secretary, to whom each pastor shall report, quarterly, the amount of missionary money

raised by him. And the secretary of the Auxiliary Board shall make a condensed Quarterly Report to the secretary of the parent society, who shall also furnish an official report of all moneys received from each Conference, semi-annually.

6. Missionary money appropriated to Conferences shall be paid quarterly to the treasurer of the Auxiliary Board, and by him paid out, as the Conference may have directed.

7. Each Conference shall, in all cases, appropriate missionary money to its charges, and not to its ministers.

8. The several Conferences shall, at their next sessions, divide their territories into Districts, to be known as Missionary Districts, and each District shall hold one or more Missionary Meetings annually, and the Annual Conferences shall hold their members responsible for their attendance at these meetings.

9. The several Conferences shall hold their members to a faithful observance of these statutes, and hold suspended the character of each pastor who fails to take up a missionary collection, by subscription or otherwise, at each of his regular appointments, until satisfactory reasons are rendered therefor.

10. The officers of the Board shall consist of a President, Secretary and Treasurer, whose duties shall be the same as those usually per-

formed by like officers, and the Board shall meet once a year, or oftener, on a call by a majority of the members of the Board.

11. Should a vacancy occur in the Board of Missions, in the interval of General Conference, said vacancy may be filled by the Board, without respect to the location of the member.

SECTION VI.—BOARD OF PUBLICATION.

1. The Board of Publication shall be located at Pittsburgh, Pa., and shall consist of seven members, to be elected by the General Conference, five of them to be chosen within the Pittsburgh Conference District, and not more than one to be chosen from any other Conference District.

2. The officers of the Board, President, Vice President, Secretary, Treasurer, and Executive Committee, chosen from their number, shall hold their respective offices for one year, or until their successors are elected.

3. The regular meetings of the Board shall be held semi-annually, at such time and place as shall be designated from time to time.

4. The Board of Publication shall have control of all the property of the Book Concern of the Methodist Church, and shall hold it in trust for the benefit of the Church. It shall have the oversight of all the business of

the Concern, and be responsible to the General Conference of the Methodist Church. It shall have power to fill all vacancies in its own body, or in the office of editor or publishing agent, in the interval of General Conference.

5. It shall see that the editor and publishing agent faithfully carry out the requirements of the General Conference, and such other measures as the Board may see fit to adopt, from time to time. It shall have power, in the interval of General Conference, to remove from office the editor or publishing agent, for failure to perform the duties assigned him by the General Conference, or the Board, for immorality, incompetency, or other sufficient cause; provided, that such removal shall not be ordered until opportunity for defense shall have been given. The Board shall have power to remove, for sufficient cause, any of its own officers, and elect others in their stead.

6. The Board shall fix the salary of the editor, publishing agent, and of all the employees of the Board. It shall see that all publications ordered by the General Conference, or on its own authority, are issued as economically as is compatible with the proper execution of the work; and shall take such measures as shall secure the largest possible sale of publications.

7. It shall see that all accounts are properly

audited and settled, and that all the business of the Concern is conducted on proper business principles, and shall cause to be made to the General Conference a report of the business of the four preceding years, together with an exact statement of all assets and liabilities, at the time of the report.

8. All letters pertaining to the publishing interests must be directed to the publishing agent, who shall reply as directed by the Executive Committee, or in case such directions are not given, he shall reply as in his judgment the interests of the cause may require.

SECTION VII.—BOARD OF MINISTERIAL EDUCATION.

Located at Pittsburgh.

CONSTITUTION AS FOLLOWS:

ARTICLE I. The General Conference shall elect, at each quadrennial session, a Board of six members, composed of three ministers and three laymen, and a corresponding secretary, all members of the Methodist Church, who shall be amenable to the General Conference for all their official acts.

ART. II. The object of the Board shall be to assist worthy young men of the Methodist Church in preparing for the work of the ministry.

ART. III. The Board shall be known and styled, "The Board of Ministerial Education of the Methodist Church."

ART. IV. The Board shall be invested with the following powers :

1. To obtain a charter wherever it is located, for the purposes hereinafter named.

2. To meet annually, and elect a President, Vice President, Recording Secretary and Treasurer, and an Executive Committee of three members.

3. To determine the amount of salary to be paid the corresponding secretary, to suspend or remove him from office, for just cause ; and if from any cause the office becomes vacant, to fill it until the succeeding General Conference.

4. To meet twenty days after the rise of the General Conference, and organize by the election of officers.

5. To enact all necessary By-Laws in accordance with this Constitution, defining the duties of each officer of the Board and of the beneficiaries under their care.

6. To meet quarterly to hear the reports of corresponding secretary and officers of the Board, and transact all necessary business, including the amount of assistance necessary to be appropriated to each student under the care of the Board.

7. To make full and complete reports to each

General Conference of the assets and liabilities of the Board, the number of students assisted, from what Conference, and the amount rendered each student.

8. To sacredly hold the funds committed to its care for the above purposes, for which the Board is created. There shall be two departments, as follows :

(1.) The Permanent Fund, which shall be safely invested with approved securities. The interest accruing from this fund only shall be used for the purposes of the Board.

(2.) The Distribution Fund, which shall be subject to the order of the Board at all times, for the object specified in Article II. of the Constitution.

9. The Board shall only assist such persons as come to it properly recommended by some Annual Conference or its Committee of Examination.

10. The Board shall require the money refunded from any beneficiary who does not enter or continue in the ministry of the Methodist Church, unless providentially prevented.

ART. V. The corresponding secretary shall be, *ex-officio*, a member of the "Board of Ministerial Education," and shall devote himself faithfully to promote the educational interests under the care of the Board, by present-

ing the claims of the cause as extensively as possible to the entire denomination, by correspondence, visiting Annual Conferences, stations and circuits, as far as practicable.

SECTION VIII.—BOARD OF CHURCH EXTENSION.

1. The Board of Church Extension shall consist of nine members, including a corresponding secretary, to be elected by the General Conference.

2. The Board shall be located at Princeton, Ill., and shall be governed by the same rules that govern the Board of Missions in the collection of money.

3. All appropriations of money shall be in the form of a loan, at not less than six per cent. per annum, for the erection of Church houses. Provided, that the Board may ultimately donate the amount so loaned.

4. All loans shall be made to the trustees of the property on which the money is loaned, and first mortgages given for the payment thereof. Provided, also, that no loan shall be made where the amount loaned does not liquidate all prior claim, and in no case for more than one third the cash value of the property at the time.

PART FIFTH.

OFFICIAL DUTIES.

SECTION I.—ADDITIONAL DUTIES OF THE PRESIDENT.

(See Constitution, Article VII., Section 2.)

When a President makes an exchange of a minister or preacher from one circuit, station or mission to another, it shall be his duty to give him a written certificate of said change, which shall be his passport to the new appointment. He shall also give a certificate of employment to ministers, preachers and missionaries, whom he may employ in the recess of the Conference, without which no minister, preacher or missionary shall be recognized as regularly appointed.

A pastoral charge may employ or release the President from the pastorate, in the interim of Conference.

SECTION II.—PASTORS.

1. It shall be the duty of pastors to preach the Word, administer the ordinances, execute

the Discipline, and faithfully discharge all the duties belonging to the ministerial and pastoral office; to read and explain such portions of the Constitution and Discipline, as they may deem necessary, to give our people suitable information in regard to our ecclesiastical economy.

2. To visit all the classes, at least once a quarter, if practicable, and see that they are duly and properly met by their respective leaders, and that the members regularly attend their classes; and to hold an election within the last quarter in each Conference year, for the choice of a leader in each class of his circuit or station; but should any class refuse or neglect to elect, the pastor shall then appoint a leader for said class.

3. To give due notice, from all the pulpits in his circuit or station, of the time and place of holding the ensuing Quarterly Conference.

4. To hold love feasts, general class-meetings, and appoint prayer meetings.

5. To detain the society occasionally, after preaching, for the purpose of giving them such advice and exhortation as may be requisite.

6. To organize, as far as practicable, Sabbath schools at each appointment within his charge, and report to the ensuing Annual Conference, in full, the statistics of his charge, as required by the Discipline.

7. To keep an exact record of all the members belonging to his station, circuit, or mission, and of the baptisms; and report the latter, with the names of all members in full membership, to the Quarterly Conference, and the numbers in society in his charge, to the Annual Conference.

8. To present to the people of his charge the interests of the Board of Ministerial Education, and take up subscriptions for the same, at the most suitable time in each year, in all his congregations; also, yearly subscriptions for the Board of Missions, forwarding the same to the treasurer of said Board, as soon as practicable; also, collections for the college, and such other general interests as the General Conference may authorize. And he shall be held responsible for the same, in the examination of his character. Should any pastor neglect to take such collections, he shall be subject to reprimand, and for a second neglect, he shall be left without an appointment by the Conference of which he is a member.

9. To report quarterly, when practicable, to the President, the state of his circuit or station; and at the close of the year, to leave his successor a plan of his charge.

10. To give certificates to those who desire to remove to another station, circuit or society. But no certificate shall be valid longer than six

months after date, except unavoidable circumstances shall have put it out of the power of the holder to join within the above-named period. All ministers, preachers and members holding certificates, shall be responsible to the authority whence the certificate was taken, until it shall have been deposited elsewhere.

No pastor shall withhold a certificate or testimonial from persons whose moral character stands fair. A suitable testimonial shall not be withheld from those who propose to withdraw from the fellowship of the Methodist Church.

SECTION III.—ASSOCIATE PASTORS.

It shall be the duty of the associate pastor to preach statedly in all the appointments, and to aid the pastor in the general work of the Gospel in the charge to which he has been appointed.

SECTION IV.—SUPERNUMERARY MINISTERS.

A supernumerary minister is one who has been granted a supernumerary relation, by a vote of the Annual Conference, in view of his inability to devote himself entirely to the work of the ministry, but who is able and willing to render a certain amount of ministerial labor in the vicinity where he may reside.

He shall, on being granted this relation,

report himself to the nearest Quarterly Conference, where he shall be entitled to a seat, but he shall be ultimately responsible to the Annual Conference. He shall preach statedly in all the appointments officially assigned him, and aid the pastor in his official duties, so far as his other engagements will permit. He shall attend the sessions of the Annual Conference; or if unable to attend, he shall inform the Conference, by letter, of said inability, and the cause or causes thereof.

SECTION V.—UNSTATIONED MINISTERS.

It shall be the duty of every unstationed minister or preacher, to preach in all the appointments officially assigned to him, and to render all the ministerial assistance in his circuit or station he can, consistently with his other duties; provided, always, that at the time of making out a plan, every unstationed minister and preacher shall have the privilege of stating explicitly the amount of service he can consistently perform.

SECTION VI.—DUTIES OF CLASS LEADERS.

(See Constitution, Article VIII.)

It shall be the duty of each class leader :

1. To meet his class once a week, in order to instruct the members in the principles and

duties of Christianity; to comfort them in affliction; to advise them in cases of difficulty; and to exhort them to diligence in doing and suffering the whole will of God. And it shall also be the duty of each member of the class to meet him at the stated time and place appointed for holding the class meetings.

2. To receive what they are willing to give towards the support of the ministry, and the poor, when not otherwise provided for, and urge upon the members of his class liberality in their contributions, and punctuality in payment; and to hand over the records of his class to his successor.

Each leader shall have the names of all members entered in a book or paper kept by him for the purpose, in which he shall note, weekly, the presence or absence of each member, and give each one credit on the book or paper for the amount contributed.

3. It shall also be the duty of each leader to attend the Leaders' Meeting, (if one be held,) to represent the state of his class; to pay over to the stewards what he has received; and to inform the pastor of any that are sick, or need a pastoral visit.

4. It shall be the duty of each leader to visit the sick, and those members who frequently absent themselves from the means of grace;

and to promote the spiritual, temporal and eternal interests of those committed to his care.

5. It shall be the duty of each leader to report to the pastor all cases of neglect of duty or improper conduct on the part of the members of his class, which, in his opinion, require the exercise of discipline.

Class leaders should occasionally meet each other's classes, and also vary the exercises in those meetings, for the purpose of making them interesting, lively and spiritual.

It is recommended, whenever practicable, that no class exceed thirty in number, and that no class-meeting continue longer than one hour.

SECTION VII.—DUTIES OF CONFERENCE STEWARDS.

(See Constitution, Article VIII.)

1. We recommend that it be the duty of each Conference steward to receive the money for making up deficiencies in support of efficient and superannuated ministers and preachers, their widows and children.

2. To pay out of the funds received, to the preachers, the sums contributed to make up their deficiencies, as contemplated by those individuals or societies whose liberality shall have prompted them to aid in this work.

The funds held by the steward shall be equally divided among all the claimants, except where individuals or societies direct a specific appropriation of any part of their contributions. But no one shall receive more than is judged necessary for his support.

In settling with the preachers, the Conference steward shall account with them for all books and newspapers received by them on account of the book agent and editor. He shall pay no preacher's traveling expenses to or from Conference; these must be met by the preachers themselves, and be refunded to them by the stewards of the stations, circuits or missions to which they may be appointed for the ensuing year.

The traveling expenses of the delegates ought to be met by their respective circuits and stations which send them up to Conference, if they demand reimbursement.

3. To make out an accurate exhibit, at Conference, showing :

1st. What each preacher has received from his circuit or station during the past year.

2d. The amount paid to each out of the funds received for the support of the preachers.

3d. The amount forwarded to Conference from each circuit, station and mission, as Conference collection, and the respective sums forwarded by individuals or societies.

Each Annual Conference shall defray the expenses of its representatives to the General Conference.

SECTION VIII.—DUTIES OF CIRCUIT AND STATION STEWARDS.

(See Constitution, Article VIII.)

1. In circuits, missions and stations, the stewards shall be elected in the last quarter of the Conference year, in accordance with the provisions of the Constitution.

2. As soon as possible after the rise of the Annual Conference, the stewards shall hold a financial meeting, to ascertain the pastor's salary, moving expenses, and house rent, if any, and the President's salary, if there be any, and apportion the same to the several classes, according to their ability to pay.

3. It shall be the duty of the stewards to report to their respective classes the amount of their apportionment, at the first meeting of the class, after the apportionment has been made.

4. It shall be the duty of the class to appoint a committee of three, to apportion the amount laid on the class to the several members of the same, according to their ability to pay, which shall report its action to the next meeting of the class, for its adoption. Provided, that in stations where there is more

than one class, the Financial Committee shall be elected by a meeting of the whole Church.

5. The stewards shall collect the above apportionment promptly, in quarterly installments, and pay the same to the pastor quarterly, or oftener, if necessary, and the President's salary at the time of his official visit. Provided, that in stations, the apportionment may be raised weekly, upon the envelope plan.

6. The steward shall keep a financial register, (to be obtained at our Book Room,) in which he shall enter all the names of the members and supporters of the Church, and in which he shall keep an exact record of all moneys raised for the support of the Gospel, benevolent purposes, and the general and local interests of the Church.

7. It shall be the duty of the pastor to see that this financial plan is fully carried out.

8. The stewards are to make the necessary provisions and preparation for the Lord's Supper, and love feast; to receive the collections made on those occasions, and all other moneys contributed for the relief of the poor, and to distribute those funds as occasion may require, according to their best judgment, having special regard to those poor members who are the most necessitous and deserving. The stewards shall make a quarterly return to the society, or Quarterly Conference, of their collections and

contributions for the poor, and the state of those funds.

9. To use all proper means to induce the members, and those who sit regularly under our ministry, to be liberal in their contributions. The stewards shall keep a separate book for the purpose of entering the weekly, monthly, or quarterly donations made by those who are not members of the Church.

10. To see that a Conference collection be taken up, some time in the last quarter, previous to the sitting of the Annual Conference, both in the classes and in the congregations. The whole collection, when made, shall be forwarded by the stewards to the Conference steward.

SECTION IX.—CHURCH PROPERTY.

The laws of the several States are so various that no specific rule can be given which will meet the requirements of the diversified statutes under which Churches have to organize. The following general rules, if attended to, will secure the end desired.

1. Before taking a deed, examine the laws of the State, and see that the Church or society is organized, and trustees appointed, according to the requirements of the statute.

2. Let the property be deeded to trustees, in

trust for that particular Church or society, giving its corporate name in the deed. If it be deemed necessary, good moral men from without may be elected trustees. But a majority of the Board shall, in all cases, be members of our Church.

3. In case any Church or society shall have become extinct, by deaths, removals, or otherwise, then the Church property, if any, shall vest in the Quarterly Conference of the circuit, station, or mission, within whose jurisdiction such property is located. Should there be no Quarterly Conference, the right to the control of said property shall vest in the Annual Conference within whose bounds it is located. Said property to be disposed of by an agent, appointed for that purpose by the Quarterly or Annual Conference, as the one or the other may have the right, as above, to control said property. When sales are made by the agents thus appointed, the proceeds thereof shall be used only for the purpose of liquidating such claims as may have accrued in the purchase, erection, repairs, or furnishing of the houses of worship, or parsonages thus sold, or in the purchase, erection, repairs, or furnishing of other houses of worship, or parsonages, for the use of the Methodist Church.

4. No house of worship, parsonage, or other property of the Church, shall be subject to

sale for any debt of any society or circuit, other than such debts as are specified in the above item, nor shall any donation or subscription be diverted from the purpose for which said donation or subscription was made.

SECTION X.—GENERAL DUTIES OF TRUSTEES.

1. Trustees shall be elected, annually, by the members of the Church or society, according to the statutes of the State. It shall be the duty of the trustees to hold the property of the individual Church in trust, for the use and benefit thereof; and to fill all vacancies occasioned in their Board by death, resignation, or otherwise.

2. It shall be their duty to hold periodical meetings, and keep a fair and regular record of the transactions of their Board, in a book provided for the purpose, which shall, at all times, be open for the inspection of members of the Church.

3. To take care of the Church property, furniture and premises, burial grounds, etc.

4. The trustees shall have power, when authorized by a majority of the members over the age of twenty-one years, assembled at a regular meeting for the purpose, to purchase, build, repair, lease, sell, rent, mortgage, or

otherwise procure or dispose of property, and on no other condition or conditions whatever.

5. All moneys on behalf of houses of worship, for building or repairing of such, or for current expenses consequent upon public services, shall be controlled by the Board of Trustees of such houses, subject to the direction of the members worshipping therein.

SECTION XI.—PUBLIC WORSHIP.

To establish uniformity among the Churches, in public worship on the Lord's Day, it is recommended that the following order be observed :

Let the morning service consist of: 1. Singing; 2. Prayer, closing with the Lord's prayer; 3. Reading the Scriptures; 4. Singing; 5. Preaching; 6. Prayer; 7. Singing; 8. Benediction.

Let the afternoon or evening services be the same, with the exception that the reading of the Scriptures may be omitted. Or a social meeting may be held, if preferred.

It is believed that kneeling is the most becoming attitude in the time of prayer.

It is recommended that notices be given immediately before the preaching.

SECTION XII.—MEANS OF GRACE.

1. The means of grace recognized by the Methodist Church are: Public worship;

Searching the Scriptures; The Lord's Supper; Love Feasts; Class Meetings; Private and Family Prayer.

2. Members of the Church who neglect these means should be first labored with by the leader and pastor, and if they do not reform, they should be dealt with according to the fifth Elementary Principle and the Judiciary Rules.

SECTION XIII.—ADVICE TO MINISTERS AND PREACHERS.

Keep your own soul alive to God by meditation, prayer and searching the Scriptures daily. Read the Old and New Testaments regularly through, if practicable, once every year; and avail yourself of all the helps within your reach, to obtain a correct understanding of the word of life. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Neither be unemployed, nor engaged about trifles. Do everything at the time appointed, and complete everything you commence. Never disappoint a congregation, nor spend more time in a place than is strictly necessary. Labor constantly to feel the high responsibilities of your office and ministry; take heed

that the blood of souls be not found on your skirts.

Be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity; and avoid all affectation, effeminacy, and everything like austerity. Be affable and courteous in your manners; and let your whole deportment be mild and inoffensive. "Learn of me," said the blessed Jesus, "for I am meek and lowly in heart."

In your dress, keep clear of the two extremes, antiquated singularity on the one hand, and fashionable foppishness on the other. Abstain from the use of tobacco in all its forms; and use no spirituous liquors.

Remember, it is your *superior* duty, not to preach yourself, but Christ crucified, the great sacrifice for sin, and the only Saviour of the world. We "charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

SECTION XIV.—CONSTITUTION FOR SABBATH SCHOOLS.

Article I.

This organization shall be known as the Sabbath School of the ——— Church.

Article II.

SEC. 1. Its officers shall be : a Superintendent, an Assistant Superintendent, a Secretary, a Treasurer, and a Librarian, all of whom shall be elected by ballot, on the —— day of—— in each year, by a vote of the Church, and the teachers and officers of the school.

SEC. 2. The officers so elected, together with the teachers and the pastor in charge (*ex-officio*) shall constitute the Board of Managers of the school ; the pastor, or, in his absence, the superintendent to preside at all meetings of the Board.

Article III.

The school shall be opened every Lord's Day, at —— o'clock, and each session shall continue one hour and —— minutes.

Article IV.

The anniversary meeting shall be held on the —— in the month of —— at which time full statistical reports from the officers of the school shall be read, and addresses made by the pastor, superintendent, or such persons as they may select for that purpose.

Article V.

Quarterly meetings of the Board of Managers for the transaction of business shall be

held on the —— in the months of —— ———
—— and ——, at which time teachers shall
be elected.

Article VI.

Teachers' meetings for mutual assistance and
counsel, and for the study of the lesson shall
be held on the ——.

Article VII.

Strict order shall be observed, and all rules
conformed to by every one connected with the
school.

Article VIII.

All business and financial matters of the
school shall be under the management of the
officers elected by ballot and the pastor; and
all methods for raising and disbursing revenue
shall be subject to their direction and the con-
currence of the Leader's Meeting and Quar-
terly Conference.

Article IX.

This constitution may be amended at any
annual meeting, and by-laws be made or
amended at any quarterly meeting, by a
majority of all the members present.

PART SIXTH.

Ritualistic Services.

SECTION I.—THE LORD'S SUPPER.

Order for the Administration of the Lord's Supper.

On the day appointed for the celebration of the Lord's Supper, an appropriate discourse shall be delivered; after which a collection shall be taken up for the relief of the poor.

While the stewards are making the collection, let the minister repeat one or more of the following passages :

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. : 16.

He that soweth sparingly, shall also reap sparingly; and he that soweth bountifully, shall also reap bountifully. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. : 6, 7.

Charge those who are rich in this world, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. : 17-19.

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John, iii. : 17.

Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble. Psalm, xli. : 1.

As we have, therefore, opportunity, let us do good unto all men, and especially unto them who are of the household of faith. Gal. vi. : 10.

In the commencement of the communion service, the officiating minister or ministers shall repair to the table, uncover the elements, and address the communicants in the following words :

Dearly beloved, while we were yet sinners Christ died for us, and became the propitiation for our sins, and not for ours only, but for the sins of the whole world. In the same night he was betrayed he did institute this ordinance, and commanded his followers to continue the same in commemoration of his death, until he

come again. You, therefore, who are striving to walk in all of his commandments blameless, will now accompany us in a petition to the throne of grace, that we may worthily commemorate the death and passion of our Lord and Saviour Jesus Christ.

Let us pray.

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who there, by the oblation of himself, once offered, did make an atonement for the sins of the whole world; and did institute this ordinance, and in his holy Gospel command us to continue a perpetual memory of his precious death, until his coming again; we pray thee to grant us grace, that while we partake of these symbols of the broken body and shed blood of our Lord Jesus Christ, in remembrance of his death and passion, we may, by faith in him, receive the remission of our sins and the salvation of our souls.

We are not worthy, O Lord, to gather up the crumbs from under thy table, for we have sinned and come short of thy glory; we have erred and strayed from thy ways like lost sheep; we have left undone those things which we ought to have done; and we have done those things which we ought not to have done. Have

mercy on us, O God, our Heavenly Father, forgive our sins, and restore unto us the joy of thy salvation, through Jesus Christ, who hath redeemed us by his own precious blood.

Almighty and most merciful God, we do not presume to approach this, thy table, trusting in our own righteousness, but in the blood and righteousness of our Lord Jesus Christ, who, in the same night he was betrayed, took bread, and when he had given thanks he brake it, and gave to his disciples, saying: Take, eat; this is my body which was broken for you; this do in remembrance of me. After the same manner he took the cup, and when he had supped, said: This cup is the New Testament in my blood, drink ye all of it. This do ye, as oft as you drink it, in remembrance of me.

Grant unto us, O our Heavenly Father, the effectual assistance of thy Holy Spirit, that while we partake of these thy creatures of bread and wine, according to thy Son our Saviour's holy institution, in grateful remembrance of his death and passion, that our hearts may be penetrated with unfeigned love and gratitude for the unspeakable gift of thy Son, in the redemption and salvation of our souls. May we be melted into tenderness on account of the great love wherewith Christ hath loved us, and given himself for us. May we ever remember his agony and bloody sweat in the

garden of Gethsemane; his cruel mockings and scourgings in Pilate's hall; and his ignominious death on the cross. Surely he hath borne our griefs, and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. May we have redemption through his blood, which was shed for the remission of our sins, and, being justified by faith in him, may be filled with love, have grace to keep all thy commandments, and show forth the Lord's death till he come. And, finally, be brought, with all the Israel of God, to inherit eternal life, through the merits and mediation of our Lord and Saviour Jesus Christ. Amen.

The officiating minister or ministers may then give the following invitation :

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near in faith, and partake of this ordinance to your comfort.

The ministers shall then distribute the bread to the communicants, saying :

Take, eat this in remembrance that Christ's body was broken for you; for while we were

yet sinners Christ died for us, and became the propitiation for our sins, and not for ours only, but for the sins of the whole world.

While the ministers are passing the bread around, they may repeat one or more of the following passages :

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

God sent not his Son into the world to condemn the world, but that the world through him might be saved.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. If God so loved us we ought also to love one another.

Christ loved the Church, and gave himself for it. If ye love me, keep my commandments.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Blessed is he that shall eat bread in the kingdom of God.

The ministers shall likewise take of the wine, and give to each communicant, saying :

Drink ye all of this, in grateful remembrance that the blood of Christ was shed for you ; for

ye were not redeemed with corruptible things, but with the precious blood of Christ; in whom we have redemption, through faith, even the forgiveness of our sins, and the sanctification of our souls.

While passing the wine around, the ministers may repeat one or more of the following passages :

If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all unrighteousness.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory and dominion forever. Amen.

When all have partaken, what remains of the elements shall be placed upon the table, and covered with a fair linen cloth; and the service shall be concluded with extempore prayer, and the apostolical benediction.

The Lord's Supper should be administered at least once a month in stations, and so often in circuits, as to give an opportunity to all the members of partaking once a quarter.

On these solemn occasions let there be no

hurry, no confusion. Let meditation, prayer, and gratitude to God for the unspeakable gift of his Son, occupy every soul.

While administering the Supper, one of the ministers should occasionally give out an appropriate verse or two of a hymn, to be sung by the congregation. This might be so timed as to serve for a signal for those who have communed, to rise and retire to their places in the church, and give opportunity for the remaining communicants to repair to the table.

Let those who have scruples concerning the receiving the Lord's Supper kneeling, be permitted to receive it either sitting or standing.

BAPTISM.

SECTION II.—BAPTISM OF INFANTS.

When the child to be baptized is brought before the minister, he shall say to the parents :

Beloved friends, you are about to dedicate your beloved child to the service of the living and true God, who hath said : " Behold, all souls are mine, as the soul of the father is mine, so also the soul of the son is mine;" and the promise of acceptance and salvation is to you and your children and to all that are afar off. By this act you acknowledge the high claim of Almighty God to the life and services of your offspring; and your own obligations to the

Most High, to your infant, and to the Church of Christ, to guide its feet into the paths of righteousness, and to raise it up in the nurture and admonition of the Lord.

You will need all the wisdom and grace you can acquire, to enable you to discharge this your imperative duty ; we therefore exhort you to pray to God constantly, so to enlighten your minds and influence your hearts, that you may, both by precept and example, be enabled to lead your children in the true and right way, and induce them to glorify God, in their souls and bodies, which is their reasonable service.

Let us pray.

Almighty and most merciful God, Father of our spirits, Former of our bodies, Redeemer and Saviour of our souls, we thank thee that thou hast made it our privilege to dedicate our children to thy service, that they may be lively members of the Church of Christ, and heirs of eternal life.

We beseech thee, O our Heavenly Father, to bestow upon the parents of this child, grace whereby they may serve thee acceptably, with reverence and godly fear, in holiness and righteousness all the days of their lives ; that by precept and example they may train their child in all godly discipline and admonition, that it may be a worthy member of the Church of

Christ. Grant, O Lord, that this child may die unto sin, and live unto righteousness, and being steadfast in faith, joyful through hope, and rooted in love, may safely pass the waves of this transitory life, and finally come to the haven of eternal repose, there to dwell with thee, world without end, through Jesus Christ our Lord.

Almighty God, grant that whosoever is dedicated to thee, by our office and ministry, may be indued with heavenly virtues, and ever remain in the number of thy faithful children, and be made a partaker of eternal life, through thy mercy, O Blessed Lord God, who dost live and govern all things, world without end. Amen.

The people shall then stand up, and the minister shall say :

They brought young children to Christ, that he should touch them, and his disciples rebuked those who brought them ; but when Jesus saw it, he was much displeased, and said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, shall not enter therein.

And he took them up in his arms, put his hands upon them and blessed them.

The minister shall then take the child in his arms, and say to the parents of the child :

Name this child.

Repeating the name as given by the parents, he shall say, when baptizing :

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. The Lord bless this child and grant *him* eternal life.

The minister shall then conclude with the apostolical benediction.

Infant baptism should be administered monthly in all our Churches, and oftener when necessary.

In infant baptism let it be an invariable rule to require the attendance of the parents of the child.

Let every adult person, and the parents of every child to be baptized, have the choice of immersion, sprinkling, or pouring.

Parents whose children have been baptized, should attend after service, and inform the minister of the age, etc., of the child, or children baptized, that he may enter their names, etc., on the Church register.

SECTION III.—BAPTISM OF ADULTS.

When the persons to be baptized present themselves, the minister shall say :

Dearly beloved, forasmuch as all men are born in sin, and that our Saviour Christ saith, none can enter the kingdom of God, except he be regenerated and born anew, of water and of the Holy Ghost, I beseech you, to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons, now to be baptized, that which by nature they cannot have, and that they may be made lively members of the Church of Christ, and heirs of eternal life.

The minister shall then demand of each of the persons to be baptized, severally :

1. Do you believe in the existence of God, and that he is a rewarder of all those who diligently seek him ? I do.

2. Do you believe that the Lord Jesus Christ is the Redcemer and Saviour of the world ? I do.

3. The Sacred Scriptures inform us, that we have all sinned, and come short of the glory of God ; but that, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Are you now determined, by the aid of divine grace, to forsake every evil way, to look to Christ as your only and all-sufficient Saviour, and to walk in all the commandments of God ? I am.

4. It is made our duty to search the Sacred

Scriptures, and to attend on all the ordinances of the house of God ; will you endeavor to be faithful in the discharge of these duties ?

I will, by the assistance of God's Holy Spirit.

Let us pray.

Almighty, everlasting God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go, teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost ; regard, we beseech thee, the supplications of this congregation ; and grant that the persons now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy elect children, through Jesus Christ our Lord.

O merciful God, grant, through the sanctification of thy Spirit, and their belief of the truth, as it is in Christ Jesus, that the carnal mind in them may be destroyed, and that they may be created anew in Christ Jesus, unto good works, and have their fruit unto holiness, and obtain everlasting life.

Grant that they, being dedicated to thee by our office and ministry, may receive grace whereby they may serve thee acceptably with

reverence and godly fear, in holiness and righteousness all the days of their lives ; and, being indued with heavenly virtues, and strengthened by thy grace, may have victory, and be eventually rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

The minister shall then ask the name, and then, repeating the name, sprinkle or pour water upon him, (or her,) saying :

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

The minister may then conclude with *extempore* prayer, repeat the Lord's prayer, and the apostolical benediction.

MARRIAGE.

SECTION IV.—MANNER OF SOLEMNIZATION.

At the time appointed for solemnization of matrimony, the persons to be married, standing together, the man on the right hand and the woman on the left, the minister shall say :

We are assembled, in the presence of God, and before these witnesses, to solemnize the marriage of these two persons present.

If any one can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter hold his peace.

The minister shall then address himself to the persons about to be married, and say :

If either of you know any lawful cause, or just impediment, why you may not legally be joined together in matrimony, I charge you to confess it ; for no ceremony can make valid an unlawful marriage.

If no impediment be alleged, the minister, addressing himself to the parties, shall say :

Under the influence of mutual affection, you are now about to pledge your vows. It will be your mutual concern, to perpetuate your love by constant fidelity, and by a practical regard of those principles and rules of conduct which the word of God, and good experience, have furnished.

Husband and wife should be studiously attentive to know each other's dispositions, and anticipate each other's wishes. Mutual tenderness and forbearance are indispensable to matrimonial happiness ; nothing endears like these ; nothing so effectually rivets affection.

The husband should consult his wife, make her acquainted with the true state of his affairs, and allow her a full share of influence ; your interests will be one, and your confidence should be mutual.

The wife should love her husband, show him

all possible attention, and make her house the place of his delight.

Husband and wife should conduct toward each other with the utmost affability, kindness and affection ; and constantly seek the protection and assisting grace of God, to enable them faithfully and mutually to discharge the numerous and important duties required of those who become heads of families.

The minister shall then say :

Please join your right hands.

Then shall the minister say to the man :

Wilt thou have this woman to thy wedded wife, to love, comfort, honor, and keep her, in sickness and in health ; and forsaking all others, keep thee only unto her, so long as you both shall live?

The man shall answer :

I will.

Then shall the minister say unto the woman :

Wilt thou have this man to be thy wedded husband, to obey, love, honor, and keep him, in sickness and in health ; and forsaking all others, keep thee only unto him, so long as you both shall live?

The woman shall answer .

I will.

Then shall the minister say :

Those whom God hath joined together, let no man put asunder.

Forasmuch as A. B. and C. D. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith, the one to the other, and have declared the same by joining hands, I pronounce them husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray.

We humbly supplicate thy blessing, Heavenly Father, on these persons who have mutually entered into marriage covenant. Will it please thee to grant them power to keep their vows in fidelity; to live together in peace and love, and reverently obey thy laws. Under thy protection, and in the enjoyment of thy favor, may they long live in health and comfort, gratefully receiving all thy blessings, which thy parental care and goodness may confer upon them in this life; and in the end, vouchsafe to them, and to us all, a participation in life everlasting. Amen.

THE DEAD.

SECTION V.—BURIAL SERVICE.

When the corpse is brought to the grave, the minister shall repeat one or more of the following passages :

I am the resurrection and the life, saith the Lord ; he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me, shall never die.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth ; and though after death worms destroy this body, yet in my flesh shall I see God.

I heard a voice from heaven, saying unto me : Write ; From henceforth, blessed are the dead who die in the Lord ; even so saith the Spirit, for they rest from their labors, and their works do follow them.

Blessed be the God, and father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed at the last time.

Behold, I show you a mystery : We shall not all sleep, but we shall all be changed, in a

moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law: But thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

Here the minister, if he judge proper, may exhort those present to reflect on the shortness and uncertainty of human life; and to prepare for death, judgment and eternity.

Let us pray.

Almighty and most merciful God, in whose hands are the issues of life and death; and before whose bar we shall all stand, and give an account of the deeds done in the body; we beseech thee to grant unto us, at all times, a salutary conviction of the frailty of life, and our great responsibility to thee, the Judge of quick and dead.

In the midst of life we are in death; we

come up and are cut down like a flower ; we flee as a shadow, and never continue in one stay. Death, judgment and eternity are just before us, and of whom may we seek protection and grace but of thee, O most merciful God, who hath redeemed us with the most precious blood of Christ, that we might be delivered from the power of sin and the fear of death, and be made heirs of eternal life.

We humbly confess, O righteous Father, that we have sinned, and come short of thy glory. We have been undutiful children, slothful servants, and unfaithful stewards of the manifold mercies of God. Be merciful, O Lord, to our unrighteousness ; pardon our sins, and raise us from a death of sin to a life of righteousness, through faith in our Lord Jesus Christ, who hath said, I am the resurrection and the life ; he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me shall not die eternally.

We beseech thee, Father of all our mercies, and giver of every good and perfect gift, to grant us grace whereby we may serve thee acceptably, with reverence and godly fear, all our days ; looking for the blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ, to judge the world in righteousness. For the hour is coming, in

which all that are in their graves shall hear the voice of the Son of God, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of condemnation.

Forbid, O most merciful God, that any of us should taste of the bitter pains of the second death; but grant that when we depart this transitory life, we may die in possession of triumphant faith, and rest in Christ. And, at the general resurrection of the last day, be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall pronounce on all that love and fear thee; saying, Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world.

Almighty God, our Heavenly Father, grant that this dispensation of thy righteous providence may be sanctified to the good of all present. May we take due warning and consider the shortness and uncertainty of human life; the solemnities of death, and the awful realities of eternity; and prepare to meet thee in the judgment.

May the relatives of the deceased not sorrow as those who have no hope, but have grace to submit to thy gracious will, and be fully prepared to say: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

BENEDICTION.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit remain with us, now and forever. Amen.

When the corpse is deposited in the grave, and the sexton is returning the earth, the minister may repeat one or more of the following passages :

Dust thou art, and unto dust thou shalt return.

It is appointed unto men once to die, and after that the judgment.

Blessed and holy are they who have part in the first resurrection. On such the second death hath no power ; but they shall be priests of God and of Christ, and shall reign with him forever. God will wipe all tears from their eyes ; and there shall be no more death ; neither sorrow nor weeping ; neither shall there be any more pain ; for the former things have passed away.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Blessed are they that keep his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

Precious in the sight of the Lord is the death of his saints.

ORDINATION.

SECTION VI.—FORM AND MANNER OF ORDAINING ELDERS.

On the day of ordination a sermon or exhortation shall be delivered ; after which one of the Elders shall read aloud the names of the persons to be ordained, who shall answer, respectively, and present themselves before the ministers appointed to perform the ordination.

One of the Elders shall then read the following passages of Holy Writ :

“And Jesus came, and spake unto them, saying : All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you always, *even* unto the end of the world. Amen.” Matt. xxviii. : 18–20.

“But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower

parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians, iv. : 7-13.

"This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach. Not given to wine, no striker, not greedy of filthy lucre ; but patient ; not a brawler, not covetous. One that ruleth well his own house, having his children in subjection, with all gravity. (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without ; lest he fall into reproach and the snare of the devil." 1 Tim. iii. : 1-7.

Another of the Elders shall say to the persons about to be ordained :

Beloved brethren, forasmuch as the Holy Scriptures command that we should not be hasty in laying on of hands, and admitting persons to minister in the Church of Christ; therefore, before we admit you to the office of Elder in the Church of God, we will examine you in the presence of this congregation, and receive your answers to the following questions :

Are you fully persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation ?

And will you out of the same Holy Scriptures instruct the people, and teach and maintain nothing, as of necessity required for salvation, but that which you shall be persuaded may be proved by them ?

Will you faithfully exercise yourself in the study of the Holy Scriptures, and call upon God, by prayer, for the true understanding of the same, so that you may be able to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers ?

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may show yourself in all things a worthy example to the flock of Christ ?

Will you diligently endeavor to teach and discipline your family according to the doctrine

of the Gospel, and make them, as much as in you lieth, examples to others?

Will you strive to maintain quietness, peace and love among all Christian people, and especially among them who are committed to your care?

Will you diligently strive to promote an active interest in behalf of all the general and local interests of the Church among the people committed to your care?

Let us pray.

All shall now kneel before God, and the Elder shall say:

Almighty God, Giver of every good and perfect gift, mercifully behold these thy servants now set apart for the office and work of Elders in thy Church. Grant so to replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve the Church, and this office, to the glory of thy name, and the edification of thy people, through the merits of our Saviour Jesus Christ. Amen.

The Elders present shall then lay their hands severally upon the head of every one that receiveth the Order of Elder, the receivers remaining on their knees, for the convenience of the ordainers:

The President pronouncing aloud the following words :

The Lord pour upon thee the Holy Spirit for the office and work of an Elder, committed unto thee by the election of thy brethren, and the imposition of our hands ; and be thou faithful.

The President shall then deliver to each one the Bible in his hands, saying :

We acknowledge thy authority to preach this word, and to administer the ordinances in the Church of Christ.

Feed the flock of God, taking the oversight thereof ; not as a lord over God's heritage, but being an example to the flock. And when the Chief Shepherd shall appear, thou shalt receive a crown of glory that fadeth not away.

Then shall the President say :

Let us pray.

Most merciful Father, we beseech thee to grant unto these thy servants, now set apart to the office of Elder, thy heavenly blessing ; and so indue them with thy Holy Spirit, that they, preaching thy word, may not only be earnest to reprove, beseech, and exhort, with all patience and long-suffering ; but also may be, to such as believe, wholesome examples, in doctrine, in conversation, in love, in faith, in charity, in

purity ; that faithfully fulfilling their course, at the last day, each one may receive a crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end.

Assist us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continued help ; that in all our works, begun, continued and ended in thee, we may glorify thy holy name ; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen. .

BENEDICTION.

The peace of God, which passeth understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be with you always. Amen.

PART SEVENTH.

Conference Districts.

BOUNDARIES THEREOF.

1. BOSTON DISTRICT—Includes the States of Massachusetts, Maine, Rhode Island, New Hampshire, and Eastern Vermont.

2. NEW YORK DISTRICT.—The New York District includes Western Vermont, Connecticut, and that part of the State of New York lying east of a line forming the boundary between the States of New York and New Jersey, terminating at the Delaware river; thence, up said river, to the northwest corner of Sullivan county; thence north to the northeast corner of Hamilton county; thence east to Lake Champlain; thence, down the lake, to the Canada line.

The New York Conference District also now includes the territory formerly known as the Pennsylvania Conference, by concurrent action of the two Conferences.

3. NEW JERSEY DISTRICT—Includes the State of New Jersey, and the city of Philadelphia.

4. ONONDAGA DISTRICT.—The line dividing the Onondaga and Genesee Conferences shall begin where the west line of Wayne county intersects Lake Ontario, running south to its intersection with the State line dividing the States of Pennsylvania and New York; thence east on said line to the east line of Delaware county; thence north, following the line dividing the New York and Onondaga Conferences, to the northeast corner of Hamilton county; thence east to Lake Champlain; thence down said lake to the Canada line; thence west to the St. Lawrence river; thence up said river and Lake Ontario, to the place of beginning.

5. GENESEE DISTRICT—Embraces all of New York lying west of the line first above described.

6. PITTSBURGH DISTRICT—Includes that portion of the State of Pennsylvania lying west of the Allegheny Mountains, together with Clearfield and Cassville Circuits, formerly belonging to the Maryland District, and that portion of the State of Ohio lying east of the Cleveland and Pittsburgh Railroad, except Cleveland and Wellsville, which shall belong to the Muskingum District. Also the State of

West Virginia, and Sixth street Church, Cincinnati, until it shall resume its relation to the Ohio Conference.

7. MUSKINGUM DISTRICT—Includes all that part of the State of Ohio, not included in the Ohio and Pittsburgh Districts.

8. OHIO DISTRICT—Includes that part of the State of Ohio lying west of the Scioto and Sandusky rivers, excepting the counties of Crawford, Seneca, Sandusky and Wyandot, which counties are embraced in the Muskingum District.


9. MICHIGAN DISTRICT—Includes all that part of the State of Michigan lying east of the Meridian line, and the east half of the county of Clinton, Michigan.

10. WEST MICHIGAN DISTRICT—Includes all that part of the State of Michigan lying west of the Meridian line, not included in the Michigan Conference, and the northern tier of counties of the State of Indiana.

11. INDIANA DISTRICT—Includes all that portion of the State of Indiana lying south of the old National Road, and the road running west from Indianapolis, through Rockville, to the Illinois State line.

12. NORTH INDIANA DISTRICT—Includes all that portion of the State of Indiana, not included in the Indiana District, except the

northern tier of counties, which is included in the West Michigan District.

 The General Conference (1875) recommended the uniting of the Indiana and North Indiana Conferences.


13. NORTH ILLINOIS DISTRICT—Includes all that part of the State of Illinois lying north of the Great Western Railroad. By joint Conference action, the Wisconsin Conference has been united with North Illinois Conference, save a portion embraced in the Minnesota District, as specified below.

14. SOUTH ILLINOIS DISTRICT—Embraces all that portion of the State of Illinois lying south of the Great Western Railroad.

15. IOWA DISTRICT—Embraces all that portion of Iowa lying south of a line beginning on the Mississippi river at the southeast corner of Muscatine county, running west to Cedar river; thence to the junction of said river with the Iowa river, to the old or correction line; thence west to the east line of Poweshick county; thence north to the northeast corner of the same county; thence west half-way across Jasper county; thence south, six miles; thence west to the east line of Polk county; thence south, six miles; thence west to the Missouri river.

16. NORTH IOWA DISTRICT—Includes all

of the State of Iowa lying north of the above described line.

 The General Conference (1875) recommended the uniting of the Iowa and North Iowa Conferences.

17. MINNESOTA DISTRICT—Shall include all the State of Minnesota, and that part of Wisconsin crossing the river at La Crosse, running east to the southeast corner of La Crosse county; thence north, to Lake Superior.

18. MISSOURI DISTRICT—Shall include that part of the State of Missouri lying south of the Missouri river.

19. NORTH MISSOURI DISTRICT—Embraces all that part of the State of Missouri lying north of the Missouri river.

20. NEBRASKA DISTRICT—Shall include the State of Nebraska.

21. KANSAS DISTRICT—Shall include the State of Kansas.

22. CALIFORNIA DISTRICT—Shall include the State of California.

23. OREGON DISTRICT—Shall include the State of Oregon and Washington Territory.

24. KENTUCKY DISTRICT—Shall include the State of Kentucky.

25. WEST NORTH CAROLINA DISTRICT—Embraces the western portion of the State of North Carolina, the western line being the

eastern line of Tennessee, the southern limits the line of South Carolina; the eastern line, the Charlotte and Columbia Railroad, to Charlotte, N. C.; thence, with the North Carolina Railroad, to Salisbury; thence, with the Western North Carolina Railroad, to Catawba river; thence, with said river, to Alexander and Wilkes counties; thence north, to the Virginia line; thence, with the Virginia line, to the East Tennessee line.

26. EAST NORTH CAROLINA CONFERENCE—Includes all that portion of the State of North Carolina, not embraced in West North Carolina District.

27. TENNESSEE AND NORTH GEORGIA DISTRICT—Shall include the States of Tennessee and Georgia.

AUTHORIZATION.—The Presidents of adjoining Conferences may make alterations in their boundaries, respecting particular places and appointments, with the consent of the societies immediately concerned; all which shall be laid before their approaching Annual Conferences for adoption or rejection.

RECOMMENDATION.—It is recommended that all the territory not embraced in the above Conferences, be considered missionary ground, open for cultivation, in view of forming missions, circuits, and Annual Conferences; and that within the bounds of any State not in-

cluded in the limits of an Annual Conference of the Methodist Church, any number of local Churches, receiving our faith and practice, being satisfied with the regulations of said Church, may, upon organizing and adopting the rules and usages contained in our Book of Discipline, organize themselves into an Annual Conference, and assume and exercise their rights as such.

PART EIGHTH.

COURSE OF STUDY.

1. Candidates for the ministry may be admitted to probationary membership in an Annual Conference, upon presenting a certificate from the Committee on Itinerancy, of having passed a satisfactory examination, as to moral fitness, natural gifts, respectable literary attainments, and substantial agreement with the doctrines and usages of the Methodist Church.

2. Candidates for ordination are required to pass a creditable examination on the following course of study, or its full equivalent, before they can receive the office of Elder.

FIRST YEAR.

Bible Doctrines.—The Existence of God, the Attributes of God, viz.: Spirituality, Eternity, Omnipotence, Ubiquity, Omniscience, Immutability, Wisdom, Truth, Justice, Mercy, Love, Goodness, Holiness, The Trinity in Unity, the Deity of Christ, his Humanity,

union of both. Personality and Deity of the Holy Ghost, Depravity, Atonement, Regeneration, Adoption, Witness of the Spirit, Growth in Grace, Christian Perfection, Possibility of Final Apostacy, Immortality of the Soul, Resurrection of the Dead, General Judgment, Rewards and Punishments. (The examination on the above to be strictly biblical, requiring the candidate to give the statement of the Doctrines and Proofs.)

Wakefield's Theology, Books I., II. and III., English Grammar, Physical and Descriptive Geography. (Read Whitehead's Life of Wesley, and Watts on the Mind.)

SECOND YEAR.

The Bible, Sacraments; The Sacrament of Baptism, its Nature, Design, Obligation, Subjects and Mode; The Sacrament of the Lord's Supper, its Nature, Design and Obligation. (Examination same as upon the Bible in the first year.)


Wakefield's Theology, Books IV., V., VI. and VII.; Hickok's Moral Science; Constitution and Discipline of the Methodist Church; Written Sermon, or Essay. (Read History of United States, and Outlines of General History.)

THIRD YEAR.

Bible History and Chronology. Candidates to be prepared upon the leading events recorded in the Old and New Testaments. Reference Book, Horne's Introduction.

Butler's Analogy, Bain's Mental Science, Kidder's Homiletics. (Read Mosheim's Ecclesiastical History.)

The following is recommended as a supplemental course of study: Watson's Theology, Fowler's Logic, Principles of Composition, Campbell's Philosophy of Rhetoric. (Read Wesley's Sermons, King and Stillingfleet on Apostolical Succession, Colhouer's Non-Episcopal Methodism, D'Aubigne's History of the Reformation.

 The portion of the course included in parenthesis, to be carefully read; other portions to be diligently studied.

PART NINTH.

RULES OF ORDER,

ADOPTED BY THE

GENERAL CONFERENCE,

1875.

RULE I.

The President shall take the chair precisely at the hour agreed on at the last adjournment.

1. He shall preserve the most rigid order, and confine the members to the subject under consideration.

2. He shall not allow improper personalities, nor reflections upon any religious communities.

3. He shall announce each person rising to speak so soon as he shall have addressed the chair, by declaring his name, or "the Minister from _____," or "the Representative from _____."

4. He may state a question sitting, but shall stand when a question is put and taken, also

when he states a point of order; and, also, when he makes any formal communication to the Conference.

5. In all cases of election by ballot, the President shall be allowed to vote; in other cases he shall not vote unless the Conference is equally divided, or unless his vote, if given to the minority, will make the division equal; and in case of such equal division, the question shall be lost.

6. He may call any other member to the chair when he wishes to participate in debate, or for other purpose; but such person shall not be entitled to the chair after an adjournment.

RULE II.

The Secretaries shall perform such duties as are usually required of such officers of a deliberative body; and also:

1. They shall have charge of all papers belonging to the Conference, and shall be accountable for them.

2. They shall be in their place precisely at the hour agreed on at the last adjournment.

3. They shall keep an accurate list of all the members of Conference.

4. They shall keep correct minutes of the proceedings of Conference.

5. They shall keep a list of business, on

which they shall record all important business brought before the Conference, and in the order of its presentation.

6. They shall keep a list of committees, on which they shall record all the committees appointed by the Conference, and in the order of their appointment.

COMMITTEES.

RULE III.

All committees shall be appointed by the President, except as otherwise directed in the Book of Discipline, or by special vote of Conference.

RULE IV.

Any person being a member of two committees shall have the right to decline an appointment to another, and no person shall be appointed to more than one standing committee.

RULE V.

When required by the President or any member of Conference, any motion shall be written, signed and read aloud by the mover, handed to the chair, and read aloud by the Secretary, before any order can be taken upon it by the Conference, except privileged questions.

RULE VI.

Any motion may be divided if the sense will admit of the proposed division.

RULE VII.

No proposition to amend, that amounts to a substitute, shall be entertained.

RULE VIII.

When a question is under debate, no motion shall be received, but to adjourn, to lay on the table, for the previous question, to postpone, to commit, to amend—which several motions shall have precedence in the order in which they stand in this rule; the *first* three to be taken without debate, and the *first* always in order.

RULE IX.

The previous question shall be in this form: "Shall the main question be now put?" It shall only be admitted when demanded by three of the members present, and sustained by a majority, and its effect shall be to put an end to all debate, and bring the Conference to a direct vote on the main question and all pending amendments.

DECORUM.

RULE X.

When two or more members rise at the same time, the President shall decide which of them is entitled to the floor.

RULE XI.

No interruption shall be allowed while a member is addressing the chair, except a call to order by the President or a member.

RULE XII.

When a member is called to order he shall take his seat immediately, and be silent until the President or member who made the call shall state the rule of order supposed to be infringed, after which the member called to order shall have the right to explain, and the President shall decide.

RULE XIII.

In deciding a question of order, the President shall restrict himself to the rules of order, and any member declared to be out of order by the President, may, if he obtain a second, appeal to the Conference, but the question on such appeal shall be taken without debate. If the Conference sustain the chair, the member shall be allowed to proceed only in order.

RULE XIV.

No member shall speak more than once to the same question, without special leave of Conference, unless he be the mover, proposer or introducer of the matter, in which case he shall be permitted to speak in reply, but not until every member choosing to speak shall have spoken.

RULE XV.

No member shall maintain any private conversation, during business hours, within the bar of the house, nor pass between the chairman and any person who may be speaking. While a question is being taken, or the chairman is addressing the Conference, no member shall walk out of or across the house. No member or other person shall visit or remain at the Secretary's table while the ayes and noes are calling, or the ballots are counting.

RULE XVI.

No member shall be allowed to explain remarks made in a previous speech, except in regular debate, unless a member replying thereto requests it, or unless another member requests it; but any member so called upon to explain shall have the right to decline any explanation.

RULE XVII.

Every member shall have the right to call for the reading of the subject under consideration.

RULE XVIII.

Every member within the bar of the house, when a question is taken, shall give his vote, unless for special reasons the Conference shall excuse him. Any member wishing to be excused from voting shall have the right to state his reasons therefor, briefly, after which the question shall be taken without further debate.

RULE XIX.

No member of Conference shall withdraw himself from its sittings, without permission, until all the business shall have been transacted. Any member desiring to retire from the Conference room during business hours, should ask permission from the chair.

ORDER OF BUSINESS,
FOR THE DIURNAL SESSIONS.

RULE XX.

The Conference shall be opened by reading in the Scriptures, or by singing, and prayer, under the direction of the President, or in

case of his absence, under the direction of the Secretary. If the President be absent still, a President *pro tempore* shall be appointed.

RULE XXI.

The reading of the minutes of previous day shall be first in order, and if there is no objection to them they shall stand approved.

RULE XXII.

The business next in order shall be the reports of committees, called for in the order in which they stand on the list of committees. They shall not report at any other time without special leave, and all reports of committees, when made, shall be considered the property of the Conference without further action.

RULE XXIII.

When any business is laid on the table, it may be made the order of the day for any other day of the session, and at a specified hour.

RULE XXIV.

Ordinary business shall have precedence in the order in which it stands on the list of business.

RULE XXV.

When any business is taken into consideration, it shall not be interrupted by any other business, except the order of the day, nor by adjournment.

RULE EXTRA.

No member shall use tobacco in the house during the sittings of Conference.

PART TENTH.

Forms of Church Papers.

Form of a Release from a Circuit or Station.

A—— B——, the bearer, is hereby released from any further obligation to continue his ministerial labors in —— circuit or —— station; and is also entitled to this testimony of his good moral standing in the Methodist Church.

C—— D——, President,
—— Annual Conference.

Form of a License to Exhort.

A—— B——, a member of the Methodist Church, residing in the —— station, is hereby authorized to exercise himself, on all proper occasions, in exhortation, and calling sinners to repentance.

This License is to be renewed annually.

Signed by order and in behalf of the Quarterly Conference of——.

E—— F——, Chairman.

C—— D——, Secretary.

January 1, 1871.

Form of a License to Preach.

C—— D——, a member of the Methodist Church, residing in —— circuit, being duly examined by this Quarterly Conference, on gifts, grace, and acquirements, is hereby authorized to preach the gospel of Christ.

This License to be renewed annually.

Signed by order

And in behalf the Qr. Conf. of ——.

J—— K——, Chairman.

C—— H——, Secretary.

January 1, 1866.

Renewed January 1, 1867.

J—— K——, Chairman.

C—— H——, Secretary.

Form of Elder's Credentials.

To all whom it may concern, greeting:

Be it known, that C—— D——, having been elected by the —— Annual Conference of Ministers and Delegates, was ordained for the office of Elder in the Methodist Church; and he is hereby authorized by said Conference, so long as his life and doctrine accord with the Holy Scriptures, to administer the Lord's Supper, to baptize, to celebrate matrimony, and to feed the flock of God, taking

the oversight thereof, not as a lord over God's heritage, but being an example to the flock.

Signed by order and in behalf of the P——
Annual Conference.

N—— S——, President.

A—— C——, Secretary.

January 1, 1868.

Form of Recognition Credentials.

To all whom it may concern :

This is to certify that —— —— has been recognized and admitted by the —— —— as a minister of the Methodist Church ; he having been duly ordained according to the usages and Discipline of the —— —— Church, of which he has been a minister and member. And he is hereby authorized by said Conference, so long as his life and doctrine accord with the Holy Scriptures, to administer the Lord's Supper ; to baptize, to celebrate matrimony ; and to feed the flock of God, taking the oversight thereof, not as a lord over God's heritage, but being an example to the flock.

Signed by order and in behalf of the aforementioned —— Annual Conference.

B—— F——, President.

A—— G——, Secretary.

Form of a Certificate of Membership.

The bearer hereof, T—— W——, an acceptable member of the Methodist Church, being desirous of removing from this station, is entitled to receive from the undersigned this certificate of his good standing.

W—— G——, Pastor.

B—— Station, January 1, 1867.

Form of a Certificate for an Unstationed Minister or Preacher, who desires to remove to another Circuit, Station, or District.

The bearer, S—— B——, an unstationed minister of the Methodist Church, being desirous of removing from this circuit, is entitled to receive from the undersigned this certificate of his good standing.

W—— P——, Pastor.

F—— Circuit, January 1, 1867.

Form of a Certificate for a Stationed Minister or Preacher, who desires to remove to another District.

The bearer, J—— L——, having fully complied with his engagements to the —— Annual Conference, his moral character standing fair, and being desirous of removing to

another District, is entitled to this certificate of his good standing.

A—— S——, President of the M—— Annual Conference.

January 1, 1867.

Form of a Transfer.

The bearer, A—— S——, of the O—— Annual Conference, having consented to be transferred to the M—— Annual Conference, is hereby duly transferred.

C—— S——, Pres. of the O—— An. Conf.

E—— H——, Pres. of the M—— An. Conf.

January 1, 1868.

Form of a Certificate of Election.

This is to certify that A—— B——, was duly elected a delegate to the Annual Conference of the —— District, to sit in —— on the —— day of —— 18——, by the —— of the ——.

A—— R——, Chairman.

S—— P ——, Secretary.

Forms of Certificate of Election.

A—— B—— was duly elected by the Annual Conference of the M—— District, held on this —— day of ——, 18——, a ministerial

representative to the General Conference of the Methodist Church, to sit in the city of —— on the —— day of ——, 18—.

G—— H——, Chairman.

P—— S——, Secretary.

E—— F—— was duly elected by the Annual Conference of the M—— District, held on this —— day of ——, 18—, a lay representative to the General Conference of the Methodist Church, to sit in —— city, on the —— day of ——, 18—.

G—— H——, Chairman.

P—— S——, Secretary.

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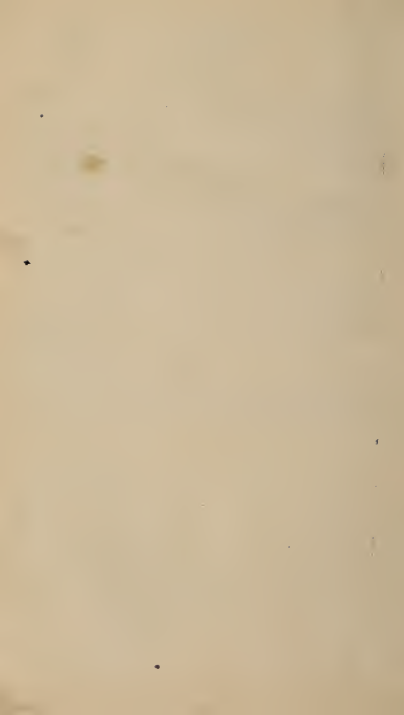
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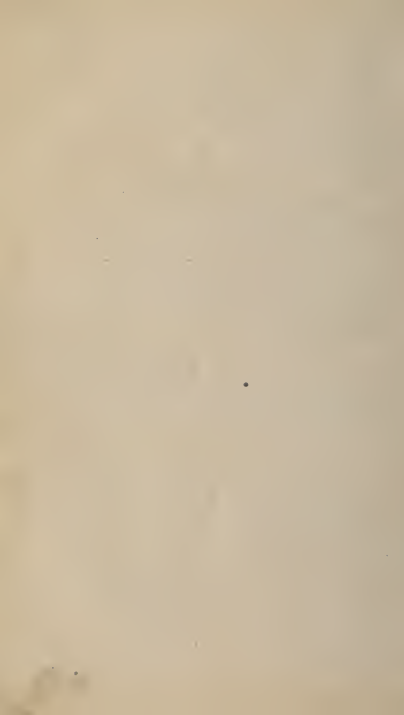
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